



the christian SCHOLAR

The Quarterly Journal of the Commission on Christian Higher Education of the National Council of the Churches of Christ in the United States of America



christian freedom and academic freedom
by daniel d. williams...the terrible responsibility of the teacher by kenneth i. brown
...christian perspective in liberal arts teaching by philip n. joranson and others
...christian philosophy in america by harold a. durfee...reports and notices...
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THE CHRISTIAN SCHOLAR

Commission on Christian Higher Education
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— ABOUT THE JOURNAL

The Editor's Preface

IN HIS NEW BOOK, *The Retreat from Christianity in the Modern World*, Professor J. V. Langmead Casserley, a widely-recognized Christian scholar in philosophy, sociology, and theology, discusses various movements away from Christianity which have been particularly evident during the last 250 years. He notes that modern man has retreated down avenues of both irreligion and religion, the latter of these serving to obscure the Christian gospel and to reveal the dimensions of modern idolatries. While his entire thesis is well presented and the reasons for the retreat from Christianity are ably analyzed, Professor Casserley also expounds a more hopeful view regarding the current situation. His words can well be used to express the premise of this quarterly.

"... signs are accumulating that the post-Reformation and post Counter-Reformation theological depression is drawing to its close, and that a great theological boom is now upon us. Already it may confidently be claimed that the twentieth century is the greatest age in theology since the thirteenth. We are now witnessing among both Catholics and Protestants a phenomenon which can only be called a theological renaissance."*

This renaissance is not, of course, confined to academic theology alone. It has permeated and been stimulated by the finest minds in every area of human thought, which have converged upon the conclusion that Christian thought must advance to live, that its horizons must be broad at the same time that its

analyses are profound, and that it may serve as the intellectual foundation for all areas of scholarly inquiry as well as for Christian, and ultimately human, reunion in our century. Such Christian thought must, of course, as Professor Casserley reminds us, be "both the authentic gospel of God and also a comprehensive and unifying philosophy of human civilization."

The Christian Scholar is a publication devoted to a full exploration of the meaning of Christian faith and thought, as expressed in the current theological renaissance, in relation to the whole range of the intellectual life and to the whole task of higher education. Including all of the academic disciplines within its purview, it is hoped that Christian scholars will, in this journal, explore profoundly and searchingly the implications of their faith in the intellectual climate of our day, and suggest ways and means whereby that climate, for its own sake, may hear the witness to their faith. However, while it is "the Christian scholar" for whom it hopes to speak and to whom it is primarily addressed, this publication invites to its discussions all those who will assist as conversants and listeners, and especially those who, professionally devoted to the life of study, seek to overcome some of the current academic fragmentations and dead-end streets and are willing to engage once more in approaching that Christian heritage which modern man has all but forgotten.

The Christian Scholar is addressed

* J. V. Langmead Casserley, *The Retreat from Christianity in the Modern World*, Longmans, Green and Co., London, 1952, p. 91.

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to a wide audience and will seek to serve their broad interests. We invite students, whose concern is the Christian meaning of their vocation as students, to join us. We invite also those who engage in the difficult tasks of college and university administration to help us have this journal serve as an avenue for the exchange of information regarding the Christian insights which have been found to be particularly relevant to administrative practices and policies. Moreover, those who serve as pastors in relation to the campus or within the academic community itself are encouraged to join us for the exploration of the meaning of their task. In summary, it is "the Christian community on the campus" which comprises the point of focus for this quarterly. Devoting itself to their interests and desires, *The Christian Scholar* will be motivated by the assumption that Christian faith is not only relevant to, but actually indispensable for, the tasks of the academic community and the vocations of those who serve within it in their common search for meaning and truth.

In addition to the commitment that this journal will seek to explore the meaning of Christian faith in its implications for contemporary higher education, there is also another and related commitment. It is that, because the Christian faith, like all faiths, itself is subject to inquiry, this publication will consider it an obligation to present discussions which will seek new and deeper meanings in the Gospel itself. While it is true that the Christian faith alone is capable of releasing us for true

inquiry and freedom for the intellect, it is also true — according to the same "protestant principle" as Professor Tillich has formulated it — that the faith and thought of the Christian cannot be a fixed object, safely protected from searching scrutiny, and considered as a self-contained whole with all of its meanings and implications available in one parcel. The Christian who is a scholar finds his faith and his intellectual life as complementary aspects of his whole life; faith and thought are, for him, not divorced but in constant tension and dialectic. He is constantly challenged to bring his insights to bear upon his thought and to bring his faith itself into the arenas of his inquiry. Thus, the integration of faith and scholarship — believing that the integrity of each is of crucial importance — while it is never a simple matter and is seldom satisfactorily achieved, is the stimulating and necessary task to which this journal is committed. It is to be a publication for conversations among those who, as persons-in-community and who in love and concern about the wholeness of life and thought, will bring their faith and their ideas into the dialogue where meaning is sought. They will need to acknowledge humbly the need for understanding which is greater than any one scholar, any one discipline, or any single school of thought possesses; they will be challenged to endeavor to learn with many others, both Christian and non-Christian, what our faith *is* and what its most meaningful insights are for all of human thought and life.

As a journal, *The Christian Scholar*

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is privileged to continue the former periodical *Christian Education*, which since 1917 has been a pioneering publication in this field. We are indebted to the experience, prestige, and high level of discussion of this earlier publication. Under this new format, we now commend *The Christian Scholar* to those who have a similar concern and to all those who, in the communities of higher education, are interested in the bearing of Christian faith on all aspects and problems of higher education. Some changes will be evident to those who continue as our readers. An editor's preface will introduce each issue, and this preface will either pursue consideration of the purpose and role of the journal or inaugurate discussion of issues on which study and judgment are invited. Its major articles will present a balanced discussion of the Christian responsibilities and opportunities of educational administrative leaders, of teaching faculty members, of campus pastors and chaplains, of students, and of all others who share in the life of the academic community. Both campus life and the curricular studies will find a place within its pages; the role of the Christian community on the campus and its place in relation to the whole academic community, to the Christian Church and to the world will be dealt with. Articles believed to be particularly useful as materials for group study and discussion among teachers or students will be made available in reprint upon request. A portion of each issue will be devoted to reports and announcements of major developments, conferences,

and proposals in all areas of Christianity and higher education in both the United States and abroad. Review articles, reviews, and announcements of the more significant volumes and publications of current interest in the same field will be included in each issue. You are invited to consider this your journal; we invite you to participate in it both as a contributor and a reader. With your help we can move forward in exploring together, as Christians of many communions and denominations and in all areas of the academic life, the relationship of Christian faith to the whole warp and woof of higher education. It is commended particularly to those who believe that the Christian heritage can provide a meaningful foundation for an understanding of the responsibilities, the opportunities, and the major issues of the college or university in the modern world.

I want particularly to express my gratitude to those who have joined in the planning of this publication, especially the members of the editorial board, the former editor of *Christian Education*, Bernard J. Mulder, and the artists responsible for the attractive format, Joseph C. Graves who planned its type and lay-out, Victor Hammer who designed the type and himself hand-lettered the title, and Fritz Kredel who turned his hands to the wood-cuts which grace the center of the cover, the first woodcut being used on this cover, while the remaining three will be used in subsequent numbers. Articles regarding their work for this journal and its meaning in relation to the aims of our publication by both

Mr. Graves and Mr. Kredel follow this preface. I am grateful also for the extensive and valuable counsel given by our editorial board members and by many of my colleagues and associates; some of these are among the writers of articles and reviews in this number.

Because this is a quarterly, it cannot serve well as a news carrier of current developments and announcements of special interest. It is for this reason

that the monthly News-letter, *Memo*, is sent to the journal and a wider constituency. Nevertheless, for more extensive descriptions of many of the activities within and related to the Commission on Christian Higher Education, and for an elaboration of the rationale which pertains to some of these, you will want to keep informed through the pages of this publication, *The Christian Scholar*.

Hammer's American Uncial Type

JOSEPH C. GRAVES

THE TYPE used on the cover of *The Christian Scholar* is the American Uncial. The work of Victor Hammer, the American Uncial bears an interesting relationship to the Middle Ages. Practically all of the type faces in use at the present time are derived from hand-written letters of scribes active at the time of the invention of printing and for a century thereafter. In the printing shops of the fifteenth and sixteenth centuries the punch-cutters or craftsmen who fashioned type by hand took for their

models the manuscript hands in contemporary use. With the passing of time these types began to take on national characteristics; we have now come to associate the Bodoni types with Italy, the Black Letter types with Germany, while the types of William Caslon and John Baskerville seem a natural part of our Anglo-Saxon heritage.

During the early history of printing there were type faces reserved for a legal or religious usage. The Black Letter or Gothic type, as it is sometimes called, was reserved for work of a nonsecular nature. With the passing of time this practice fell into disuse. Today ecclesiastics, lawyers and the world of commerce share the same printing types.

For over a quarter of a century, Victor Hammer has been experimenting with the creation of a type for the communication of religious, philosophical and poetical compositions. He has fol-

Joseph C. Graves, who designed the lay-out and supervised the work of hand-lettering and type-setting for the cover of this quarterly, is a merchant in Lexington, Kentucky. His great interest in the graphic arts has prompted him to collect many prints in the graphic arts, and to give his time, avocationally, to teach in this field at Transylvania College and to lecture at the University of Kentucky and the University of Virginia. He has developed and operates the Gravesend Press for his own and his friends' pleasure.

lowed the procedure of the early printing masters. In 1910 he began copying the stately uncials and half uncials of the spiritually rich Medieval period of the Lindisfarne Gospels and the Book of Kells. About 1932, he undertook the rigorously exacting craft of punch-cutting: the engraving of letters in relief on short rods of steel. For over a quarter of a century, during his residence in Italy, France, upper Austria and the United States he has sought to create a type with the even, cursive

quality of uncial letters. Today, Hammer is the only printing craftsman in the United States who cuts type punches by hand in the tradition of the old masters.

Work on the American uncial was completed in the nineteen forties. While this type has been used in books of a poetical and philosophical nature and is widely recognized by European and American typographers, this is the first time it has been used on the covers of a religious publication.

Woodcuts as Illustrations

FRITZ KREDEL

THE WOOD-CUT, often confused with the wood-engraving which was invented centuries later, is the oldest technique of artistic reproduction known to us. The first wood-cuts were probably made during the beginning of the fifteenth century, when the so-

Mr. Fritz Kredel, now living in New York, is among our foremost wood-cut book illustrators. As can be seen from this article, his motivations are those of the true artist and his perception is permeated by a very deep and genuine religious sensitivity. For these and other reasons, too, Mr. Kredel was asked to prepare the four wood-cuts which will be used as illustrations on the covers of the various numbers of *The Christian Scholar*. The first of these is on this number's cover, using as its theme the Resurrection; for the June number, he has prepared a wood-cut illustrating a Medieval university scene. In the fall number, the illustration will represent Martin Luther's nailing of "the ninety-five theses" to the church-door at Wittenberg, while in December the illustration will use a Christmas theme.

called Briefmaler or primitive artist drew and sold pictures of saints at places of religious pilgrimages. The new technique did not require new inventions, because wooden models with which one could print on cloth had been used for a long time. We do not know who the first of these primitive artists was. Yet the reason for the new technique is clear; it provided a way to speed the production of pictures. The printing of the contours proceeded much faster than the drawing of them for each picture; and, only the contours were cut into the wood, while the colors were applied by hand. Color wood-cuts, used in East Asia, were introduced into Europe at a much later date, but they never gained much popularity.

In addition to the pictures of the Briefmaler, the wood-cut soon became

used as an illustration technique in books. The making of paper together with Gutenberg's invention of printing with movable type resulted in a new method for the mass production of books which had previously been possible only by hand-written manuscripts on parchment or vellum. While the old and, so to speak, aristocratic technique of bookmaking was very costly, printed books with wood-cut illustrations served the needs of the lower clergy and of the less wealthy who could read. One of the oldest books we know, which was illustrated with wood-cuts and in which each page was printed from a single wood-block without the use of moveable type (*viz.*, the block-book), is called the *Biblia pauperum* for these reasons. It was a "picture book" with very little text, this also having been cut into the wood together with the illustrations, and interpreted scenes from the Old and New Testaments. The earlier hand-written books on parchment were frequently illustrated with "miniatures", and the illustrators, giving way to the desires of their customers, decorated the manuscripts as profusely and richly as possible, finally adopting a style which made these illustrations resemble paintings of the most realistic and sensuous manner possible.

With the invention of printing, however, the wood-cut illustrators created a new style to make a broader appeal to the masses of people and their pictures evidenced little of the realism characteristic of the earlier, classical manuscripts. These pictures were products of the *Vorstellung* (the inner

feelings of the artist) rather than of the *Anschauung* (the appearance to the viewer). Thus, the later wood-cut is not a naturalistic or realistic kind of art, but a more symbolic, unrealistic medium; and, for this reason, the harmony of a book is not disturbed by it, since the entire product remains two-dimensional, with the setting of type being, so to speak, an act of architecture. The picture also obeys the architectural laws of harmony and composition. Indeed, some of the earlier wood-cut illustrations could be enlarged to murals without losing any of their beauty or strength.

The time when these early illustrations were regarded as rough and primitive or even as the work of artists who "knew no better," has only recently passed. However, in our time, these pictures are admired once again and their creators are honored among the finest artists. This renaissance may be related to the fact that the tendency of the modern artist is once again toward the less realistic and less naturalistic style and interpretation. Related also, perhaps, is the invention of photography, because it is clear that the product in this case, while it is naturalistic and realistic, can be had in a purely mechanical manner without great pains, and this can hardly interest the artistically inclined person. Photography can only give lights and shadows, but not "the thing itself."

It is obvious from what has already been said that the illustrations of the early wood-cutters were especially suitable for the interpretation of religious themes, in which nothing is

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more out of place than undue naturalism. The fact that our religious books are still often filled with pictures of the more naturalistic kind, in which figures are clad in Arabian costumes (Why? one may ask) and which look as if they had been adapted from photographs taken at the scene, cannot be admitted as contrary evidence. The value of the older wood-cut illustrations is to be found in the fact that they do not ex-

press sentimental and "sweetish" representations of religious subjects or scenes. Their simple, almost symbolic, language, on the contrary, is supported by the strength of the expression and the high quality of the lines. They continue to be unsurpassed for the representation of religious themes because they do not distract the on-looker from the essential; instead they provide his thought with all the room that it needs for a serious and dignified theme.

In Recognition of Bernard J. Mulder

ALL THOSE who have participated in the life and recent history of the quarterly, *Christian Education*, will want to join the new editor and the new readers who come to *The Christian Scholar*, in grateful recognition of the effective and painstaking work of the Reverend Bernard J. Mulder, D.D., who, since 1947, has edited *Christian Education*. Always alert to the best articles in the field relating Christianity and higher education, whether their authors were among the educators, churchmen, or outstanding citizens of the lay community, Dr. Mulder took care to present in *Christian Education* a balance of viewpoint, a series of challenging statements, and a variety of carefully chosen interests. Under his good leadership, the journal served the needs of many readers among educators, Christian lay and clerical leadership, and those interested in the implications which Christian thought has for higher education. As we move now into this venture of *The Christian*



Scholar, we look to *Christian Education* as our honored predecessor; we hope that this new venture will live up to the high mark set by it.

Dr. Mulder was born on a farm near Holland, Michigan, and is a graduate of Hope College and Western

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Theological Seminary. Central College of Pella, Iowa, bestowed upon him the Doctor of Divinity Degree in 1931. He was an active pastor for fifteen years, serving Covenant Church, Muskegon, Michigan; First Church, Pella, Iowa; and Bethel Church, Grand Rapids, Michigan. From 1937 to October of 1945 he served as editor of *The Church Herald*, denominational weekly of the Reformed Church. He then became Executive Secretary of the Board of Education of the Reformed Church. He was the founder of the *Religious Digest* and for ten years served as its editor-in-chief. He was a member of the President's Cabinet of the Reformed Church in America, as well as of the Staff Conference, the Advisory Council, and the Board of Foreign Missions. In addition to the Executive Secretaryship, Dr. Mulder

serves today as Director of Public Relations for the Reformed Church and is a trustee of Central College, Western Theological Seminary, and New Brunswick Theological Seminary. He is also a trustee of the International Society of Christian Endeavor and a General Board member of the National Council of the Churches of Christ in the U. S. A. He served for three years as the President of the Michigan Council of Churches and Christian Education and for two years as President of the Associated Church Press. He is a member of the American Legion and Pi Kappa Delta. Dr. Mulder is the author of two books: *The Kingdom of God* and *The King Came Riding*.

Our gratitude and best wishes in his future work go to Dr. Bernard J. Mulder.

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CHRISTIAN FREEDOM AND ACADEMIC FREEDOM

DANIEL DAY WILLIAMS



AT THIS TIME when freedom to teach and to learn is being attacked, American educators have an opportunity not only to defend freedom; but also to use this controversy as a means of deepening the understanding of freedom both in the schools and in the community at large. Part of our present plight comes from the fact that not enough has been done to help the community to clarify and renew its understanding of what American freedom means.

This paper inquires what resources the Christian faith brings to the interpretation and defense of freedom in education. I write from a point of view which I shall call "Protestant," not because I wish to present a narrowly sectarian view; but because I believe that what Professor Tillich has called "the protestant principle" has special significance for the defense of freedom.

The claim that Christianity has a distinctive and relevant view of freedom is not taken seriously in much of the present discussion. The democratic freedoms including academic freedom are often defended independently of any avowed relation to religious conviction. If anything the religious traditions and institutions in Western civilization have been regarded as a positive embarrassment to freedom of thought. The question is often asked: How can a school which owes allegiance to a particular religious faith be as independent in its selection of faculty, its curriculum, and its dealing with the student as a school which is not so bound? If a school provides a particular form of worship for its students, and seeks to bring students toward a religious commitment within a particular tradition how can it allow the free play of points of view which are indifferent to or antagonistic to the inherited forms of religious faith? Presidents who make appointments to philosophy departments have to consider whether it is essential to counterbalance an idealist with a positivist. And if there is only one instructor in a department shall the dean who cares about freedom look for one who is committed to no position, or for one who has a point of view?

Such questions show the problem is difficult; but they also show that discussion

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of presuppositions and final commitments is relevant to the decisions educators have to make. I do not assert that there is only one solution of the problems of freedom in education to which the Protestant Christian faith points. To make such a claim would be unProtestant, for by Protestantism I mean that form of Christianity in whatever group or communion it appears, which holds the Word of God to be above every human order and institution, which rejects the infallibility of any historical institution or person, and which holds that personal commitment to God as known in Jesus Christ is compatible with a continuing criticism and reformulation of the historical structures in which that commitment may be expressed.¹ This is to interpret Protestantism according to "the protestant principle" as professor Tillich has stated it. Of course historic Protestant churches have often violated this principle in absolutizing some element of their traditions. It is involved in this Protestant faith that its contribution to the defense of freedom must be achieved through grappling with the practical issues which are being faced in our society, including those in education, and through that struggle achieving a further clarification of its own theological vision. The mission of Protestantism to education is not to offer a ready made solution; but to try to bring the churches and the academic communities into a more fundamental discussion of the basis of freedom and a more widespread effort to deepen the commitments on which the successful defense and extension of freedom depends.

I propose to distinguish the various meanings of freedom, state four propositions which are fundamental to the Protestant Christian view of freedom, and then to discuss the implications of this standpoint for academic freedom and for the teaching of religion in higher education.

I

Freedom has meaning in four different contexts which we need to distinguish in arriving at its theological interpretation. First there is freedom of choice. This means the capacity of persons to influence the course of events by their own decisions. Second, there is political freedom which means particular systems of human rights and privileges established by law and custom which are protected by the power of the state and the force of collective opinion. Freedom of speech, and the right to organize and bargain collectively are examples of specific political freedoms. Third, there is freedom of action, that is the power to carry out our intentions. Men may enjoy political freedoms as constitutional rights but find them denied in practice.

The Christian conception of freedom is relevant to these first three; but it places them in the context of man's relationship to the holy reality which is the source and meaning of his life. Freedom for the Christian is man's capacity to realize his destiny through an ultimate source of fulfillment. We can call this fourth

¹ See Paul Tillich, *The Protestant Era* (Chicago, 1948) Chap. XI.

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meaning "ultimate freedom," or "spiritual freedom." Man has this freedom only when he fulfills the conditions which are set for him by the nature of his existence as a creature of God. It is because there are ultimate conditions for spiritual freedom that Christianity describes it as being one kind of "bondage." God has shown his will toward us by taking upon himself the form of bondage in his creation. He has disclosed himself in history under the form of a slave and thus has revealed his spirit to his creatures. This "Servant-Form," to use Kierkegaard's phrase, was realized in personal existence in the historical life of Jesus. The Christian faith is that only by giving himself in a like service can man realize his ultimate freedom. It follows that much of what is called "freedom" in human experience may actually be slavery to the world, since it represents man's search for fulfillment on terms other than loving service, and therefore leads to final frustration.

This freedom of the spirit cannot be identified with any of the other dimensions, all of which have a place in a full philosophy of freedom. It involves freedom to choose; but it is not identical with it, for man may choose to reject the Servant-Form. It implies a concern for political freedom as being indispensable to man's realization of his true nature; but it is something more than any given system of rights and liberties. In a sense freedom of the spirit is the true practical freedom; but it does not mean that man is free to realize all his immediate desires. Rather it is through the transformation of his will into the will to serve that man can find the true fulfillment of his life.

II

A Christian philosophy of freedom leads to four assertions.

1. First, human freedom depends upon the metaphysical order, i.e., the structure of all being. To believe in freedom means to believe that the world has a certain character. Unless man's life goes on in a world which allows freedom for his choices, and which lends dignity and worth to his existence, all the particular struggles for freedom are shams. The cause is lost, however the battle may go. If man knows nothing beyond himself but sheer mystery, then his freedom can be only that asserted by modern humanistic existentialism in a lonely defiance of everything which would enslave him; but a defiance which draws upon no resource but his own spirit. It is impossible to see how such a defiance, however courageous, can stand long without disintegrating under its own despair of fulfillment. On the other hand, belief in God offers no support to freedom unless God is so understood that man's spirit is not bound by an objective law or arbitrary will, but is open to the possibility of a creative personal response in a continuing encounter with the inexhaustible creativity of God.

Now it is a fact that modern liberal democracy has defended human freedom without reference to theological foundations. The tradition of natural rights, which borrowed from, while it altered, the Christian faith about God, has tended more and

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more to be supplanted by a justification of freedom "on the broad grounds of social utility," to quote a recent interpreter. This argument has especially appealed to those who regard the theological tradition as having enslaved the human spirit to traditional sets of values and to an outworn world-view.

This argument for freedom from social utility is important because it is foolish to ignore the effects of any social theory in judging it. But two things about the argument are often overlooked. One is that it preserves at least a remnant of metaphysical insight for it holds there are important human values, that they can be furthered by human action, and shared in a social order. These are assertions about aspects of being even if they are not admitted to be assertions about the character of being itself. Second, the argument is convincing only so long as men are agreed upon what social values are important. But much of the conflict in human life arises from disagreement over the question of what social good is supremely desirable. Further we have to ask, "desirable to whom, and on what conditions?" Does the hierarchical feudal structure, or the uniformity of the class society, or some other kind of order assure human fulfillment? When this question is raised we are forced back one step to the question of value itself, and that question cannot be answered apart from a world-view, which involves the source and destiny of the things we cherish.

In the Christian faith man's freedom is understood as having its source in God. It derives its character from the character of God's being. God has disclosed himself, and we grasp his nature only in part. But he is known to us through the personal order of life which is his creation, and in which beings capable of relating themselves in freedom to one another appear. This personal order can be called the realm of spirit. It exists in and through the other orders of creation, but it is more than mechanical or biological process. It is the process of free personal appreciation, decision, and creation. In this view every human being bears within himself, to some indeterminable extent, the possibility of sharing his own life in freedom with other life, bringing into the whole something unique which is his alone to give, and receiving from others the enrichment which comes from their uniqueness. Since all the conditions of life have a bearing upon how fully this possibility is realized, this ultimate freedom bears a direct relation to historical institutions and traditions. It cannot be realized independently of them. But the source of man's freedom is not in political and social conditions alone. It lies ultimately in the character of God.

2. The second Christian assertion is that freedom can be truly realized only in the life of service to the whole community of persons. Man may use his freedom to reject the claim of this way of life but this rejection is a fall into actual bondage. Freedom is only fulfilled when it issues in acts of love. The position that freedom is itself the absolute value does not adequately express the Christian view. It is the fulfillment of freedom in service which is the absolute good.

This view stands in sharp opposition to the individualistic tradition in Western culture which has tended to identify freedom with the exercise of the independent

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and absolute right of each against the claims of others. This individualistic protest is always warranted when some human authority tries to assert an absolute claim against the individual. But in the Christian faith such a protest cannot assert the right of the individual to reject responsibility for the sharing of his life with society. It is a valid protest only when it seeks the greater society against a false order.

Freedom understood within the discipline of the Servant-Form is the freedom to belong, not the freedom not to belong. Such belonging in the personal order involves giving of one's life to others and receiving from them. It is the freedom to have one's own life laid open to the continual judgment, the remaking which comes from encounter with the other, and the freedom to enter with one's own uniqueness in the life of the whole. This doctrine has been put recently in effective dramatic form in Carson McCullers' *The Member of the Wedding* in which a young girl discovers she cannot even be an "I," until she finds the "We" to which she can belong.

3. Man can misuse his freedom, and he is responsible for this misuse. All men are involved in the distortion of the true ends of life. Therefore the right use of freedom depends upon the reconstructive action of God's grace toward sinners.

Man does not come to the fulfillment of his freedom automatically. The condition of freedom is personal commitment to the way of responsible service. All life offers us leads and openings in this direction. Growth in personal maturity should in the normal processes of life increase the power to make responsible decisions. But Christianity always connects man's search for freedom with the fact of his rebellion against the God-established terms upon which it can truly be fulfilled. Man is a freedom-seeker but he desires to make his own will the center. He tends to regard his life as fulfilled when he can assert his own power against any thing which threatens his finite security. Thus the terms on which men seek freedom always involve a more absolute place for their immediate interests than is warranted by their place as members in the whole community of the creation. This rejection of God and the Servant-Form, through self-centeredness is in one sense man's supreme act of freedom. He chooses to be a rebel against God. But it is also a fall into actual bondage, the killing bondage of service to something which cannot lead to fulfillment and meaning in life.

Two aspects of this self-destructive exercise of freedom are especially relevant to the task of education today. One is that the new bondage usually involves some form of imposed "law." Men can only be truly free where the personal order is continually being actualized through the courageous creation of new forms of life. This involves the acceptance of the risk of decision. Life must obey laws and make rules, but insecure man constructs a protection for himself by making law the center of his life. Some impersonal moral principle, or some system of legal rights is made into an absolute. That this is the deepest threat to freedom of the spirit was Paul's central theme in his attempt to clarify the new relationship implied by the Servant-Form. In his letters to the Colossians and Galatians he puts the final struggle for freedom against bondage at the point at which man seeks support or fulfillment for

his life through achieving a legalistically correct relationship to his fellows and to God. Paul declares that this is actually a self-centered pampering of the flesh. So he addresses the Galatians: "Did you receive the Spirit by doing what the law commands or by believing the gospel message? Are you such fools? Did you begin with the spirit to end now with the flesh?" And to the Colossians he writes, concerning those who identify the Holy with rules concerning fasting, and prohibitions against touching and tasting, that they are "inflated with their own sensuous notions." In their very self-discipline "they pamper the flesh." It may be remarked that contemporary depth psychology has documented to an extraordinary degree the extent to which the legalistic personality with its scrupulous devotion to external rules represents an actual failure to accept the risks of personal freedom.

It follows from this that the very forms of freedom *may* themselves become a new "law," an external system, offering pseudoprotection against the transforming demands of the personal order. We say forms of freedom *may* function in this destructive way. They do not necessarily do so, and we must discuss shortly the problem as it appears when we recognize the necessity of law and forms. But the Christian perspective on freedom requires that we shall look beneath all formal avowals of devotion to freedom, and beneath all the particular structures which have come into existence as men have sought to order their life, and ask how these are actually functioning to serve or to block the real freedom of the personal order. The most sacred values can become idols if they replace the personal community as the center of life's meaning. Jesus' conflict with the Pharisees is the disclosure in history of the personal order breaking through even the most cherished sacred traditions. And out of this intense conflict new forms and institutions arose.

4. We are led then to the fourth proposition: The achievement of freedom depends upon the possibility of a standpoint in which every human and historically conditioned form is subject to criticism. Every criticism is itself subject to criticism. Such a standpoint can be an actuality only if it be true that there is a real encounter of man's spirit with the creative spirit of God in the midst of the impersonal structures of life. In this meeting man comes into a relationship to the personal order which sets him free to judge every existing structure from a higher standpoint. Jesus' word "the sabbath was made for man and not man for the sabbath," is the decisive declaration of the possibility of this higher perspective.

There is a profound problem in making clear how the spirit can live in the forms and yet not be bound to them. The personal order is always embodied in gestures, language, traditions, and law. No human life is possible apart from institutional authority. Therefore this standpoint from which man can judge in freedom must be one in which an attitude of both acceptance and detachment in regard to established systems and principles is realized. Responsibility in the personal order implies a sensitive and devoted concern for every traditional system in so far as it supports, releases, and expresses the growth of the community of free persons. "Free institutions" does not express a contradiction. In human experience some institutions such as slavery have proved themselves incapable of setting men free.

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Others such as democratic systems of legal rights, have shown a considerable power to release the free community. This is why Christianity can accept a close identification of its aim with that of basic democracy. But at the same time systems of rights do not in themselves guarantee the freedom of the personal order. They may be exploited so as to block the required growth of new forms. A particular structure of economic rights for example may be proved to be inadequate in the face of new organizations of political or economic power. Systems of democratic election may be exploited in ways which thwart free personal expression, and new protections may have to be devised.

It follows from this position that concrete historical decision is involved in all realization of human freedom. There is no final set of rules by which one can determine in all cases what forms and institutions must be defended. We move from problem to problem in history. What is demanded is the continuing effort to determine where it is that the personal order is threatened, and then our taking the measure of what needs to be done. The inner meaning of life in Christian freedom is just the constant recognition of this way, and the will to accept the risks and decisions which it involves. This way of life involves a recognition that even those who take it will disagree on specific decisions. But those who know that the spirit transcends all limited causes often recognize one another across lines of opposition.

III

No one can doubt that freedom to inquire and to teach in schools and faculties is a vital front in the present defense of freedom. Dictators have always paid the tribute to academic freedom and freedom of the pulpit of attacking them immediately. The Christian faith can contribute to a vigorous defense of these freedoms, at the same time that it calls for a reexamination of the grounds upon which they are held, and of the way in which they have been interpreted.

We have first to ask then whether academic freedom has been fully used to express the common responsibility which those who enjoy it bear toward one another. Dr. Robert M. Hutchins has made clear by word and by act his devotion to academic freedom. But he asked in a recent address to faculty members how far this freedom had been interpreted simply as "the freedom to be left alone?" The question is whether we have allowed our freedom and the system of academic tenure to make it easier for ourselves to avoid the painful work of creating communities of shared wisdom.

There is of course much to be said for the freedom to be left alone in the academic situation. Teachers as individuals generally try to deal with important problems, and to make their work available to all. But there is the danger of our working not as those who belong to the community, but as those who are free from it. When this happens a faculty ceases to be a community of scholars and becomes a mere collection of scholars. When each ruthlessly pursues his own specialty, and thus remains in the one area in which he feels secure, the most important questions

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concerning the bearing of all special knowledge upon the common ends of life become the most neglected questions. It becomes easier for decisions of educational policy within the school to be made on the basis of arbitrary power rather than on the basis of common discussion of basic aims. The point that the formal order of freedom may cloak abuses of it was made recently by Dr. Scott of the University of Missouri. He said, "A University President once told the writer that he found it necessary to protect academic freedom from violations by faculty members more often than from outside attacks."²

There are today attacks from the outside on academic freedom serious in character; but faculties and schools will be in a stronger position to resist them if they achieve a common understanding within the school of what is being defended, why it is being defended, and what larger aims of the whole community are served by the existence of this freedom. It is probably true that faculty members know almost instinctively why academic freedom is essential to the very life of education. But it is difficult to put the basis of this conviction into words and to make it intelligible to others. Experience indicates that when faculties open up the discussion of the meaning of freedom the efforts are often halting and clumsy, and certainly there is a large problem of communicating even to one's colleagues in the same school.

A good test of whether we have a common understanding of what we are defending comes in the question whether the students graduated from our schools can give a cogent defense of academic freedom. Put to this test one has to admit that by and large college graduates are not equipped to carry on as effectively in a discussion of the ends of life and the grounds of freedom as the extent of their education ought to assure. On the whole American students have an instinctive sense of the issues at stake in the support of freedom. But they are generally ill-equipped to give a reason for the faith that is in them.

Community wide understanding of what freedom in education means is of utmost importance in the present situation. But has not the same failure to achieve a deeper common understanding within our faculties of the basic values and commitments which are involved, prevented us from contributing to an effective community-wide understanding of academic freedom? It would not be strange if those in higher education give the appearance to many folk of being a special group enjoying a special privilege, without having made clear that responsibilities are assumed along with this privilege. A vigorous effort now to educate the whole community on what freedom means might be one way of bringing a fuller communication within our faculties as well as educating the community at large.

What is called for here must not be confused with any attempt to force complete agreement in point of view on schools or faculties. It may be that in certain situations faculty groups can agree on statements of positions which all hold. But the desire to say things in one's own way is a strong occupational characteristic if not

²Bulletin of American Association of University Professors, Vol. 36, No. 4 Winter 1950, p. 633.

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disease of faculty people. What matters is not agreement on formal statements; but a constant open conversation among ourselves and with the whole community as to what we are doing and why. Such a demonstration of a free faculty at work would be our best answer to those who attack academic freedom. It is just in such an open conversation about basic principles that the closed mind cannot exist undetected. To draw every member of a college community into conversation about freedom itself would be a far more effective method of detecting and opposing subversives than the imposition of a formal oath behind which anyone may easily hide.

Such an exercise of self-criticism concerning our use of academic freedom will give no comfort to those who are seeking to curb freedom by imposing political tests on faculties. We shall meet these threats most strongly if we strengthen our understanding in our academic communities of the principles and the loyalties which underlie the freedom we enjoy.

What Christian faith can bring into this situation is its own thesis about the nature of man and of God, and its own vision of the committed community of those who believe that the final understanding of freedom depends upon realizing it under the "Servant-Form." This thesis and this vision are not offered on dogmatic authority. They are offered out of conviction, but a conviction which explicitly holds all its formulations subject to criticism. It also must be clear that the true members of the committed community are not found exclusively among those who are identified with the organized Christian communions. In the Christian faith final judgment as to membership in God's own people is reserved to God himself.

We can say what the faith of such a community involves. It means that man will lose the dignity of his being as a free spirit unless he offers his life in loyalty to the creative spirit of God who seeks the good of each in the good of all. Men lose their freedom through enslavement to idols, which are false absolutes of their own making. But this faith also holds that we will more nearly break with idolatry if they are brought to a humble recognition of how easily, subtly, and universally we do turn our values into idols.

In this faith responsibility and freedom are actually coextensive in the one form of life which can truly set men free. It rejects anything which arbitrarily cramps the individual; but it equally rejects any claim of rights which carries no responsibility for the whole. Every university which furthers scientific research is responsible to protect the integrity of that research. It also is responsible to consider the human consequences of the new truth and power revealed, and to help the community to use these constructively. Every school is responsible to extend knowledge in each field in which it works but it is also responsible for considering the bearing of each field upon the others, and upon the whole world-picture by which men must guide their lives.

The question of how these things are to be done must of course be raised. It is implied in the general point of view here that no single pattern is the solution. Many things are being done. One faculty of a strong American college returns to

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the campus a week early each fall for a fundamental discussion of the aims of the school. In another university a group of students in the physical sciences, dissatisfied with the limited range and philosophy of the teaching they were getting, petitioned the Dean for a course in the history of science and its relations to civilization. It is the business of all who believe in the vocation of the university and college to become a community of shared inquiry in the often painful task of discovering the ways in which that vocation can be realized.

IV

If commitment is essential to freedom we have the question still to face of whether a school may make an explicit avowal of its ultimate loyalties, within or without a specific religious tradition, and whether it is the business of higher education to bring students to their own self-dedication within the committed community. That is, shall the school also become the church for faculty and students?

There are many tangled problems here, especially in view of the diversity in our schools. Public schools must respect the constitutional prohibition against establishment of religion. Parochial schools and others identified with a particular religious group seemingly have their own answer already given. But this answer is often unsatisfactory, because the stale conventionality of an established religious form can be as stultifying to thought and to commitment itself as an atmosphere of complete indifference to the religious question. A great many schools in the liberal tradition seek to maintain a broad religious influence, serving students of diverse backgrounds, and hoping that some clarity will emerge out of the confusion.

The problem is the basic one with which we began. How can a religious commitment be compatible with a free community? Some hold the answer must be that it is not possible to identify a school with any particular faith, or even to raise the question of religious loyalty in the educational program if freedom is to be preserved. The Harvard report on general education proposes to omit religion from general education because the diversity of religious traditions presents too great a problem.

If our thesis that freedom is a metaphysical and religious problem is true, then the attitude taken in the Harvard report is self-defeating. Once we grant that the question of ultimate loyalty cannot be avoided we have taken a long step toward dealing with it. It is not easy to see where we go from there. But the Protestant standpoint we have discussed offers some hopeful clues.

1. The Protestant faith holds a vision of man's commitment to God which is compatible with the freedom of the human spirit precisely because it is a commitment which involves the realization that all finite forms are fallible. God's freedom transcends the forms of the creation. His holiness and his love can never be bound by human and historical structures. There are no bounds to be set to the working of God's spirit except those which are set by the Servant-Form itself. Man finds his own freedom in this possibility of sharing in the Servant-Form. There-

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fore man's commitment is always poised between the conservative attitude toward every historical institution which supports the growing community of free persons, and a radical willingness to reexamine and reform any institution when it becomes a block to the personal order.

This standpoint is not easy to express; and it is difficult to realize in practice. To put the position in any one form of words would contradict the principle itself. To expect an immediate answer to every political and economic problem which we face would violate the principle. Meanwhile men turn all too quickly to the dogmatic answers which offer immediate intellectual security and detailed moral guidance but they pay the price of spiritual slavery.

The very difficulty of this position demands that those who have a glimpse of it should explore it and give a concrete demonstration of this way of thinking and living. College and university faculties are probably in a better position to search out and to realize the deeper implications of this way than many others in our tense society.

2. A second possibility open to the school is to provide for open discussion of the nature of religious commitment. Students can be helped to see the unavailability of personal decision about the meaning of life. Such discussion must involve attention to the historical forms in which religious commitment has been expressed. This raises the question of whether it is a violation of freedom to give primary attention to one religious tradition, for example, the Christian.

It must be remembered that to give priority to the Jewish-Christian heritage does not require exclusive attention to it. Western civilization and Christianity cannot be understood apart from the other cultures of the world. It is a matter of starting where we are, rather than trying to begin everywhere at once, when we give prior claim to the religious tradition which has shaped us. To be a Protestant Christian is to believe that one stands within a religious heritage which has opened up the meaning of freedom for man. To begin the discussion everywhere else but here would be to avoid the most important issues about freedom. What is required is not the imposition of an exclusively Christian point of view. It is what Mr. E. B. White has called an analysis of "the anatomy of loyalty" on the basis of an understanding of the spiritual forces and the forms of loyalty which are ingredient in our own perspective on life.

3. The problem which appears most difficult of all is that concerning the actual effort of the school to persuade its students in the direction of an explicit religious decision. Services of worship on the campus and public convocations offer opportunity for preaching. Should the school provide as many such opportunities as possible? And how can it avoid exploiting them against the will of those who belong to unrepresented religious traditions, or who by choice reject all religious forms?

We can see these serious problems in the right light by recognizing that by far the most important influence of the school upon the commitment of all its members is in the daily round of its teaching and personal relationships, including the way

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in which the school regards and treats its non-academic staff. The fact is that whether it is intended or not, there is a communication of basic loyalties in the common life. To say that we can leave the student free from any persuasion toward a particular commitment, either in the classroom or in the life of the school, is an illusion.

Persuasive presentation of the meaning of Christian commitment is therefore a real option which is not in contradiction to freedom when it is given according to the Protestant principle that it is a commitment to God who does not bind himself exclusively to any historical form, when it is remembered that the line between persuasion and coercion is always dangerously thin, and when it is made clear that every person must finally make his own decision. Religious commitment cannot be made a requirement for graduation.

The demonstration that Christianity interpreted in the Protestant spirit can make a decisive difference in the present struggle for freedom, will be convincing not through the presentation of a theological view-point alone, but through the extent to which those who hold this faith engage in the resistance to every threat to the growth of the free community and share in the difficult work of establishing the precious freedom we enjoy in America on still firmer ground.

THE TERRIBLE RESPONSIBILITY OF THE TEACHER

KENNETH I. BROWN

Like the direction of the wind the direction of the life of a people is the result of many forces. But if education alone cannot do what must be done, neither can it alone neglect what must be done. At the very least it can assert the difference between means and ends, and value each. It can attempt to discover among the ideas which have vitality in our times those, like the conception of human dignity and value, which seem to stand for the time and to speak its mind and to look toward the future. It can oppose with all the weight of its authority and tradition any practice of life, whatever the name it goes by, which finds its justification in things — in the use of things or the possession of things — to the exclusion of man. It can abandon its efforts, based upon a misapplication of the methods of the natural sciences, to maintain an abstract and disinterested neutrality even on issues affecting man and his destiny. It can accept again the moral responsibility to decide and teach — not merely select and report. It can accept the terrible responsibility of the teacher. For without the acceptance of that responsibility, teaching — teaching at least for life — is impossible.

Archibald MacLeish¹



N T. S. ELIOT's deeply religious play, *The Cocktail Party*, there is a bit of searching dialogue between Edward and his wife, Lavinia. The expressions of their hostility may be taken parabolically as the relationship too often existing between the secular teacher and his Christian colleague.

Edward, who in this case would represent the secular teacher, cries at Lavinia,

"One of the most infuriating things about you
Has always been your perfect assurance
That you understood me better than I understood myself."

And Lavinia, who in our allegory may be taken as the representative of the Christian teacher, replies:

"And the most infuriating thing about you
Has always been your placid assumption
That I wasn't worth the trouble of understanding."²

At the danger of repetition, let it be reasserted that the Christian teacher stands upon the same foundation of academic integrity and academic standards and academic quality as his non-Christian colleague. The majority of the time-tested dicta regarding successful teaching will apply to both men. The Christian teacher must answer to, and be subject to, a higher and a broader judgment, but never will he be

¹ Archibald MacLeish, "The Terrible Responsibility of the Teacher" from *Ferment of Education*, pp. 48-49, University of Illinois Press, 1948.

² Eliot, *The Cocktail Party*, Act I, p. 96.

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responsible to a lesser judgment than his secular colleague.

In the circles of religion there is always the persistent and hideous danger that the effort will be made to substitute good character for good scholarship. Many a church college has lost its moral right to be recognized as a Christian institution by its flimsy willingness to substitute good influence for the qualities of sound, effective, competent teaching, and to allow piety and denominational conformity to stand in lieu of academic excellence and rigorous performance. Few administrators of church colleges have not at some time been confronted by the troublesome "Good Man" who can see no reason for undergoing the laborious regimen of graduate study, when he, by his own pronouncement, confesses to be "called by the Lord to teach."

THE SEARCH FOR THE TEACHER

When the administrator of a church-related college comes to his task of finding a new teacher, he starts his search for "the teacher-plus." The secularist, in examining that "plus," thinks of it as quite irrelevant to the arts of teaching, but in that he is wrong. The president or dean, charged with the responsibility for appointments in a Christian college, wants as a bare minimum the man who by training and experience gives promise of being the competent teacher. When he has found this assurance, then he must start evaluating "the plus." Is he a man who is keenly interested in his students as human beings? The administrator rightly doubts if the teacher of undergraduates can be wholly successful without that deep concern for the learning process as it operates in the minds and hearts of his learners. The administrator likewise wants a man of exemplary life, for the very nature of the closely-knit character of the small campus (the critic may call it "the fish-bowl quality") can make the philandering husband or the wife-beater an unhappy and improper appointment. The academic leader will also be looking for a man who will take his part as a normal citizen in the life of the community, sharing the responsibilities, and providing the kind of leadership which the educated man is expected, at least theoretically, to supply.

If the critic shouts in derision that none of these items are concerned with the art of teaching, again let it be said that he is wrong—wrong at least in the eyes of the church-related and the independent college. These types of institutions hold fast to a sturdy ideal which has permeated all of our public education for decades, that the teacher should by example represent the kind of living that education at its best stands for—the considerate counselor concerned with the growth of a student, the family man making his home life representative of the best, and the informed citizen willing to take his part in the life of his community.

A DIALOGUE OF OPPOSING POINTS OF VIEW

In a recent faculty conference in Wisconsin there was a revealing exchange between two men representing the two points of view suggested here. The chairman of a major department in one of the great universities was saying, "In engaging a new man for my department I have only one concern, and that is his educational

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training, his academic competence. I am allowed to make no inquiry as to the color of his skin, the nature of his political loyalty, the presence or absence of a church affiliation, his relations with his family, or his past record as a citizen. None of these items is pertinent to the one question of whether or not he is qualified for membership in a department of a great university."

And the exponent of the "plus-theory" was saying in reply: "But do you actually have no concern whatever for these most revealing facets of a man's life, even though you call them extraneous? Do they not disclose to you something of the nature of the man as he will stand in the classroom before his students? Do you not, as the administrator charged with appointment, of necessity, need to know these items even though you will not, by the very nature of your post, make your choice on secondary matters?"

"It may be that you want definitely a Negro member for your department of sociology, or that under the circumstance you do not want a Negro, but is it not pertinent to know the color of his skin? It may be that the conservatism or the liberalism of the applicant's economic and political views are not highly relevant, but if you are administering a department in the social studies, is there not good reason to be informed of them in advance? And if by chance your department is heavily loaded on either side, would there not be adequate reason for choosing a man with his liberalism or his conservatism in mind, so that the student can have a fuller expression of contemporary thinking in the department? Granted at once that for a great state university, you have no right to choose a man *primarily* on the basis of his religious affiliation, but do you not have not only a right, but an obligation, to make certain that whatever he be, Catholic, Jew, or Protestant, secularist or atheist, that he takes religion seriously, that is, seriously enough to understand it, and if it is his choice to combat it, to combat it by legitimate means and not by scorn and contempt? Is teaching as completely divorced from humanity as you appear to make it?"

The man who was speaking concluded with these words: "Even in a state university, is there not relevance between these aspects of the man's life and thinking, and his ability to go before a group of undergraduates and present his subject matter honestly, intelligently, persuasively? Under hostile pressure, terrorized by the bugaboo of church vs. state, white vs. black, conservative vs. radical, have we not allowed ourselves to be forced into a corner where we are deprived of the right to make the choices of appointment in a wise and efficient manner? Curiously, and to my mind most ignorantly, the assumption is that the administrator will use the material *against* the candidate, where in many cases it is this plus-information which may be the occasion on behalf of the appointment."

His opponent shook his head unpersuaded: "Nothing except the soundness of his educational training and the success of his previous teaching can be recognized." Perhaps it was wishful thinking on my part, but I thought there was a shade of sadness in his voice.

Whenever academic competence is made the sole and exclusive criterion of a

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candidate for a teaching post, there is always the danger that personal abnormalities may color the complexion of the teacher. No friend of education wants to belittle the importance of sound academic training, of sturdy academic experience, and of all that goes into complete competence in the classroom, in the laboratory, in the research office. These are items which must always be given first consideration in the appointment of a teacher. But the disagreement, it appears, comes in terms of the secondary qualifications, and those who would speak on behalf of religious insight in the teacher would demand that these not be overlooked, whereas his opponent dictatorially rules them out of court.

"PERSONAL GIFTS AND INTELLECTUAL ARTS"

In the Columbia Report on Education issued in 1946 there is reference to "the personal gifts and the intellectual arts of a first-rate teacher." The report goes on to say the undergraduate teacher "should be a competent scholar, but his scholarship should be the correlative of his talent and passion for teaching."⁵ This is sound educational theory and moves in the direction of recognizing those items in addition to academic competence which have a large part in the making of a great, or even an acceptable teacher.

These are days when increasing attention is paid to counseling, and when most teachers are expected, either officially or unofficially, to include student counseling among their responsibilities. At its lowest denominator, student counseling can be simply the approval or disapproval of academic schedules. At its best—and it is fair to assume that the good teacher wants counseling to be at its best—it is an exchange of human experience on a basis of mutual trust and confidence. The fruits of sound scholarship, the understandings that come from successful teaching, the scholar's integrity—all of these have a place in the art of counseling, but here again, that Something More assumes a still greater importance. The counselors, as Howard Lowry has wisely written in his *The Mind's Adventure*, "must be men who know that beyond the world of information there lies a world of value and deep loyalties—that men were born to hate some things and to love others; that there are causes and affections to which men of good will may conceivably be bound forever. And it helps if they really care about young people."⁶

Moreover, somewhere in that "significant plus" must be reckoned the importance of the academic family: not just the classroom with its formal instruction, nor even the counseling chamber with its attention to individual problems but the household of persons wherein the lessons of the classroom are given daily and pertinent application. Too often there is validity in the complaint so commonly heard on the college campus that, "the professor is incomprehensible inside of class and invisible outside." There is legitimate desire on the part of many students to know their teachers as men of flesh and blood. There is envy for the tiny minority who are welcomed into the friendliness of the instructor's home. It is easy to laugh at

⁵ Columbia Report on Education (1946), p. 63.

⁶ Lowry, *Mind's Adventure*, p. 107

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the *reductio ad absurdum* that the argument runs into when one confronts the tremendous hoards of students at some of our great metropolitan colleges and recognizes the severe limitations of the hospitable home. Granted, reluctantly, that there are many institutions in which the academic family cannot be accessible to the student. Nevertheless, the ideal is valid, and we have here one of the indisputable strengths of the small college. There it is possible for faculty to know students, and for students to be entertained in the faculty home—and the pity is that so few of the faculty in the small college are willing to grasp this educational opportunity as it waits for them on their doorstep.

In emphasizing what the Hazen and the Danforth Foundations have done in encouraging their Associates on several hundred campuses to make use of their annual grants for student entertaining, Dr. Albert C. Outler has paid this tribute to the academic family:

"The religious perspective in higher education begins in the academic home, in an atmosphere created in the normal community of persons where friends are welcomed, and where the atmosphere is reasonably amiable and productive. The miracles of time and space are demanded of faculty men and women as they bring students into their homes, welcoming them for themselves, concerned for their growth in spite of their small whims, and in spite of their own crowded personal schedules. The home which is open to the student can afford him a revealing experience of seeing mature people seeking to perfect their inter-personal relationships. The faculty home is where the canons of excellence are regarded and partially at least observed."⁷

THE TEACHER MUST NOT RESIGN FROM HIS CITIZENSHIP

Furthermore there is the activity of the teacher as citizen. Heaven forbid if this should be thought by any to be a warning against the occasional professor who follows his freedom into modes of thinking and action which are counted detrimental to the welfare of the community. His situation is relatively infrequent, whereas far more serious is the professor who makes his citizenship a matter of words. Rather than a question of disloyalty, it is for him a question of inactivity, and the community is a poorer place because of his membership, in that he gives to his students the dramatization of an educated man disassociating himself from the responsibilities of normal group life.

It is significant that it was a group of professors from the State University of Iowa who took a public stand on this question: "The ultimate effect of what is achieved, or not achieved, in the classroom is of immeasurable consequence so far as society is concerned, because every student goes forth to be a citizen. The teacher helps to determine whether that student will be a burglar or a missionary, the mal-adjusted enemy, or the friend of his fellow men. *Social vision and perspective are therefore prime prerequisites if an instructor is to be successful in terms of the ob-*

⁷ Albert C. Outler, from a stenographic report of an unpublished lecture given at the Christianity on the Campus Conference, Camp Miniwanca, August 31, 1951.

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jectives of general education. A good teacher, as in the days when teaching began, cannot help being interested in ethics, in social progress, religion, justice, beauty, freedom, physical nature, in all that man was, is, and may be." (The italics are mine.)⁸

In facing the future of education, the teacher must decide whether education has a responsibility for helping to inaugurate social change, or whether its sole function is the transmission of the accepted values of the group. If his choice is the former—and it would appear to be a reflection on his intellectual competence if it is not—then must he accept his responsibility for "stimulating, and judging, and representing his community." As a leader, he will recognize that he dare not yield passively to the pressures of the citizenry. He must defend the community from the university, but in addition he must defend the university from the community. "The leader counts for just as many people as he fully leads," Dr. Outler has remarked, and the word is true of the faculty man as citizen.

"The terrible responsibility of the teacher" is not an idle phrase. The teacher to be worthy of his vocation is more than the lecturer behind the desk transmitting facts—or even facts interpreted. The independent college has been eagerly responsive to these additional qualities which give extra strength to good teaching. And the administrators of our great state institutions cannot forever be indifferent. Meanwhile for the Christian teacher because of the lostness and wistfulness of his students, the responsibility becomes more terrible.

Today we have the newly organized Faculty Christian Fellowship. It is one of the seeds of hope of our decade. Their task is still not clearly defined, their purposes still unclarified. What is important is that there shall be a sense of relatedness among the men and women throughout the world who see the necessity, as well as the opportunity, of making teaching a Christian vocation. It will never be their thought to proselyte for their own church or their own limited grasp of faith. At no time will there be any effort among them to command a word-agreement to any of the doctrinal or dogmatic tenets of the Christian faith—and that is not to suggest on their part indifference to those mighty doctrines. It will, however, be their honest purpose to serve faithfully the student of their classroom, and the counselee in the office. It will be their hope that this ministry of teaching may be fulfilled in such a way that the student will be helped in his discovery of himself, in his adjustment to life, to his relation to his fellow man, and in his loyalty to the God who made him and to whom he is accountable.

Such a fellowship—whether within or outside the Faculty Christian Fellowship will be to many teachers a source of strength and inspiration. Such a fellowship with its high academic standard will also be an encouragement to further study. Such a fellowship will aid the teacher to keep clear and clean the purpose of his profession—to serve not minds alone, but men.

⁸ *Toward General Education*, Earl J. McGrath et al, pp. 133-4 MacMillan Co., 1948

THE CHRISTIAN PERSPECTIVE IN LIBERAL ARTS TEACHING AT BELOIT COLLEGE

ROBERT H. IRRMANN, PHILIP N. JORANSON, FREDERICK R.
WHITE and J. RODMAN WILLIAMS



FIVE YEARS AGO, during the period of renewed application to academic problems which followed the ending of World War II, one of several types of concerns which emerged among faculty members of Beloit College was a widespread interest in the religious resources and leadership which the college offered, both in and out of class. Just before the opening of the fall semester in 1948, several professors met and issued an invitation to all faculty members who cared to participate in an informal discussion group.

The invitation was signed by an Episcopalian professor of English, a Catholic professor of classics and a Presbyterian professor of biology. The faculty membership to which it was sent was at least as diverse in point of denominational affiliation as the trio which initiated the proposal. The response was substantial, and the group which met on the first occasion continued its joint studies through approximately twenty meetings, held semi-monthly for nearly two years, with attendances usually ranging from eight to twenty. At one time or another, some 35 percent of the Beloit College faculty participated in these meetings and in activities to which these meetings gave rise.

Many of the sessions were devoted to a sustained study of the issues raised in the Hazen Foundation collection, entitled *College Reading and Religion*. First, a brief report was given by a faculty member on the chapter addressed to problems in his own teaching field; then, this material was related to the actual treatment of religion in the teaching of his department; and, finally, group discussion was focussed upon possibilities for closer integration of religion and subject matter.

When this effort had been well launched, a special meeting was interposed, in preparation for which each professor submitted his own written definitions of (1) "religion" and (2) "Christianity." Out of the welter of conceptual differences in the minds of the fourteen persons present, a degree of agreement was reached regarding both terms. All who participated considered that religion "necessarily in-

This report—including a second portion which is to follow—has been prepared by several members of a faculty group of about twenty-five members who participated in the venture described. It represents a joint attempt to describe the concerns, points of view, major problems and methods developed. A particularly prominent and continuing feature of the enterprise has been its vital dependence upon the varying contributions of many individuals. The names of all participants, with their fields of instruction, will be given in an appendix to the second part. Professor Joranson, of the Department of Biology at Beloit College, took the initiative in preparing these articles.

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volves living as in the presence of a transcendental force," and that Christianity, at a minimum, recognizes (1) the truth of the declaration of Christ wherein he said, "I am the way and the truth and the life," and (2) the essential character of the two great commandments, as given in Matthew 22:36-40. There was, then, more basis for agreement than might have been anticipated.

In addition to the mutual stimulation and education provided by the meetings on the relation of Christianity to teaching, there were other results. Toward the end of the first year, there was a definite shift in emphasis from study to action in various spheres. In the area of non-curricular affairs, the group acted in an unofficial advisory capacity to the college administration on several occasions; at another time volunteered the services of its entire membership as discussion leaders for student residence groups; and also offered to provide discussion leaders for churches and civic groups.

The most enduring and substantial issue of the group meetings, however, was the planning and presentation of an experimental course. Thus far, the course has been offered twice; a third offering, with some modification, is now being discussed, with the hope that a test run among faculty members will precede actual offering to students. The aim of this course, titled "The Christian Tradition as a Cultural Heritage," is accurately given in the following quotation from the college catalogue.

"A many-sided study of the way in which 'religion is deeply involved in the organization of life into a whole'.* Taught cooperatively by a number of instructors from all divisions of the college, who examine the special relevance of Christian interpretations of life and the universe for their respective fields. Lectures and discussion."

The course was given for the first time during the fall semester, 1950, and again in considerably revised form in the spring semester, 1952. Twenty-one instructors from all divisions of the college contributed to the presentation of the first offering, and twenty students—3 sophomores, 12 juniors, and 5 seniors—participated. Three semester hours of credit were assigned, and the course was open to all students above the freshman level. At the second offering, however, it was restricted to senior students.

Emphasis during the first presentation was upon the theme that the Christian tradition has served as a universal unifying force in Western culture. Accordingly, the effort was widely spread to include nearly all of the types of offerings in the liberal arts curriculum at Beloit College. The course was also planned with the definite aim of raising somewhat the level of literacy of students regarding the Christian tradition.

During the first year, the course was presented according to the outline which is given below. Its coordinator, whose efforts are of crucial value and importance, was College Chaplain J. Rodman Williams, now pastor of the First Presbyterian

*From the statement of "Aims of Beloit College," in the catalogue.

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Church of Rockford, Illinois. Included in the outline are references to the readings which were assigned.

Outline of 1950 Presentation of Course

- I. The Christian Tradition (Weeks 1, 2 and 3)
 - A. Christianity in Its Biblical Formulation
 - B. Christianity in Its Historical Development
 - C. Christianity in Its Modern Interpretations
Readings: Thomas (ed.), *The Vitality of the Christian Tradition* (text), Chapters 1-6. Chapters in *Religion in the Modern World* by Maritain, "Contemporary Renewals in Religious Thought," and McGarry, "Modern Trends in Catholic Theology."
- II. Christianity and the World of Culture
 - A. Christianity and the Natural and Physical Sciences (Weeks 4, 5 and 6)
 1. Mathematics and Astronomy
Text, Chapter 10, "The Christian Tradition and Physical Science." Whitehead, *Science and the Modern World*, Chapter 2. Jeans, *The Universe Around Us*, Chapter 6. Page, *Origin of the Earth* (pamphlet). Hubble, *The 200-Inch Telescope* (pamphlet).
 2. Physics and Chemistry
Benjamin, *Introduction to the Philosophy of Science*, Chapters 19 and 20. Eddington, *Nature of the Physical World*, Introduction and Chapter 14. Planck, *Scientific Autobiography*, Chapter 4. Jeans, *Physics and Philosophy*, Chapters 4 and 6.
 3. Geology and Biology
Simpson, *The Meaning of Evolution*, Selected Chapters. Huxley, *Man in the Modern World*, Chapter 1. Northrop, "Biological Sciences," Chapter 13 in *College Reading and Religion* (Hazen Foundation). Loomer, "Neo-orthodoxy and Neonaturalism," *Journal of Religion* 28: 79-94. 1948. Whitehead, *Science and the Modern World* (Mentor Book), pp. 180-192. Bailey, *The Holy Earth*, Christian Rural Fellowship Bull. No. 74.
 - B. Christianity and the Social Sciences (Weeks 7, 8 and 9)
 1. Anthropology and Sociology
Dawson, *Religion and Culture*, Chapters 3 and 10. Ballard, *Social Institutions*, Chapters 25, 26 and 27.
 2. Psychology and Education
Text, Chapter 11, "Christianity and Contemporary Psychology." Allport, *The Individual and His Religion*, Chapters 1 and 4. Text, Chapter 13, "Christianity and Democracy."
 3. Economics and Government
Hook, review of Weber's *The Protestant Ethic and the Spirit of*

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Capitalism, *Nation* 131: 476. 1930. Smith, review of Tawney's *Religion and the Rise of Capitalism*, *American Historical Review* 32: 309. 1927. *The Encyclopedia of Social Reform*, article on "Usury," p. 1254. *The Bible*, Matthew 22: 15-22; Romans 13: 1-8. Niebuhr, *The Nature and Destiny of Man*, Vol. 2, "The Christian Attitude Toward Government," pp. 269-284. World Council of Churches, *Man's Disorder and God's Design*, Vol. 3, "The Church and the Disorder of Society," pp. 189-197. Pope Leo XIII, *Encyclical on Civil Government*, in *Social Wellsprings*, Vol. 1.

C. Christianity and the Humanities (Weeks 10, 11, 12 and 13)

1. Art

Faulkner, *Art Today*, Chapter 3. Lowrie, *Art in the Early Church*, Introduction, pp. 19-38. Faure, *The Spirit of the Forms*, Chapter 3. Upjohn, Wingert and Walker, *The Arts of the Early Church*, Chapter 8. Smith, T. R. *Illustrated Handbook of Art History*, "Byzantine Period," pp. 55-61.

2. Music

Ashton, *Music in Worship*, Chapters 1-4. McKinney and Anderson, *Music in History*, pp. 101-135, 242-245, 301-304. Dudley and Faricy, *The Humanities*, pp. 44-45, 379-381.

3. Literature

Text, Chapter 8, "The Christian Tradition in Modern Culture." Thorndike, *Literature in a Changing Age*, "Religion," pp. 156-191. Moulton, *The Bible as Literature*, Cook's "The Influence of Biblical upon Modern English Literatures." pp. 365-375. Study of Dante, Milton, Dostoevsky, Huxley, Greene and Williams in reference books (Magnus, Benét, Hart, Kunitz).

4. Philosophy and Theology

Text, Chapter 9, "Christianity and Modern Philosophy." Walsh, C. S. *Lewis—Apostle to the Skeptics*, Chapter 9, Text, Chapter 11, "Christian Ethics and Modern Thought."

III. The Christian Tradition as Cultural Heritage: Summary and Evaluation (Week 14)

Reading of Term Papers.

The class met three times weekly. At the first meeting, one faculty leader presented his material; at the second, another. At the final session of each week, discussion was led by both of these faculty participants and the coordinator of the course. The coordinator, throughout the course, gave quizzes, presented the lecturers and chaired weekly panel discussions.

The fact that term papers were written in every field, from science to the arts, suggests both the diversity of student interest and the pertinence of religion to these fields. Papers included such titles as "Christianity and Mathematics," "Does Phys-

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ics Support Freedom of the Will?", "Psychoanalysis and Confession," "Should Religion be Taught in the Public Schools?", and "Is There a Place for Theology in a Changing World?"

Written student evaluations, as well as the judgment of participating faculty, made it evident that the venture was eminently worth while. One student comment described the course as an "opportunity for the first time to sum up and see the relationship of all my courses, my beliefs and cultural heritage—a great integrating factor." Another said, "I liked the course very much; we didn't have to face the same professor every day."

Students and faculty alike, however, were much aware of some areas of difficulty which would require special attention in the future. Science instructors, in particular, experienced some difficulty in relating the subject matter of their disciplines to Christian conceptions. Also, there was a lack of continuity in faculty attendance, since too many times only the coordinator and the current discussion leaders were present. Again, there was a tendency to stress the positive, rather than the negative, aspects of the relation between Christianity and culture. Such negative aspects as the early suppression of science by the Church were sometimes overlooked. Finally, reading assignments were frequently too heavy. In spite of these flaws, the feeling was unanimous that the course should be reoffered.

In the forthcoming final portion of this report, the radically different and generally more satisfactory approach which was taken on the occasion of the second offering of the course will be described. The emphases and procedures which featured these first two attempts will be contrasted, and plans for the third presentation will be included.

THE DEVELOPMENT OF CHRISTIAN PHILOSOPHY IN AMERICA

HAROLD A. DURFEE



IT IS THE INTENTION of this article to raise but one major question. Is this the appropriate time in American culture for some rather specific developments in the area of Christian philosophy? If so, what should these be? There is little need to elaborate upon the fact that the relationship of the Christian faith to philosophical activity is a most complex problem involving some extremely subtle issues. Nor is this the place for an extended analysis of the relationship of faith and reason, or theology and philosophy. With the launching of such a journal as *The Christian Scholar*, however, this may be an appropriate time and place to inquire if American philosophers and Christian thinkers are desirous of occasions for the exchange of ideas toward the development of Christian philosophy in this country.

Since the fall of medieval culture tragic divisions have developed in modern philosophy between those who approach the problems of theory formulation from a religious orientation (Christian or otherwise), and those who work from the presuppositions of a secular world view. Much evidence would seem to indicate that this division is widening. In terms of cultural communication this has come to mean (with a few outstanding exceptions) that the religiously oriented are in little direct contact with the professional philosophical activity of American life. There would seem to be but a few who have successfully made a bridge between their Christian approach to the theoretical issues of modern civilization and current philosophical activity. Furthermore, there would seem to be little occasion in American cultural life for those who do find it appropriate to approach philosophical issues from Christian presuppositions to exchange ideas. There is always the opportunity for publication. There would seem to be little face to face intellectual stimulation and discussion. The closest approaches to this with which I am familiar are the theological discussion groups, which are rather small and appropriately concerned with theological developments rather than philosophical issues; and the religious groups concerned mainly with Biblical or social problems rather than philosophical reflection. There are numerous reasons, both subtle and obvious, for this condition. These we need not elaborate. We have, furthermore, no intention of claiming that anyone is especially responsible for this situation, least of all the secular philosophers. I am merely desirous of describing the present condition in regard to the discussion of Christian philosophy, and to raise a question.

At the present time it would seem that the current revolutions in philosophy

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THE DEVELOPMENT OF CHRISTIAN PHILOSOPHY IN AMERICA

and philosophy of religion are having their effect on this situation. At times they tend to widen the division between religious orientation and philosophical activity, and in certain respects they do just the opposite. The revolution in philosophy has moved philosophy more and more away from the existential concern of man and toward the abstract analytical problems of logic, mathematics and methodology. An analysis of the programs of the meetings of The American Philosophical Association over the last few years would bear constant witness to this trend. It is not by chance that reflection in the realms of logic and methodology is more vigorous in our day than ever before in human history. The revolution in philosophy of religion would seem to have turned philosophy of religion toward a concern with the existential situation of man and away from abstract speculation and analysis. There is little doubt that this approach has frequently been combined with an anti-philosophical attitude. The professional activities and organizations of both of these approaches reflect the current tendencies and interests.

But this is not the only tendency. The revolution in philosophy of religion and Christian thought has also moved in another direction. In America, it has turned discussion from the perspective of Christian thought to a more serious concern with the theoretical issues of a satisfactory world view. It has forced many to raise questions concerning the appropriate analysis of human existence in a post-Kantian civilization. More recently it has forced many to reconsider the adequacy of an Idealistic philosophy, especially as a philosophical elaboration of the Christian faith. The Christian philosopher is now well aware of the challenge of contemporary Naturalism and Positivism and is most concerned to speak with relevance to the fundamental issues of contemporary thought. This means that one aspect of the revolution in philosophy of religion leads away from philosophical concerns to the more limited area of theology and what I prefer to call categories of revelation. There is another aspect of the same revolution, however, which leads directly to the philosophical issues and concerns, in an attempt to relate Christian thought patterns to the philosophical perplexities of modern man. It is this line of development which leads to what one may call philosophical theology, philosophy of religion, or Christian philosophy. It is with this tendency that I am especially concerned.

There would seem to be an increasing number at work on this latter development. Little occasion is provided, however, for them to join in reflection regarding these issues. There are many, of course, who would find no significance in such endeavors, but this is not the place to debate with them. On the other hand, there would seem to be many at work in the areas of philosophy, religion, and theology whose interest is primarily philosophical reflection rather than Biblical research, and who are concerned to relate their Christian faith to contemporary philosophical developments. Many of my friends have remarked in conversation that there is no occasion for the joint discussion of this concern. The current professional organizations do not furnish much occasion for interchange of ideas in this area. I suspect that what I may call the area of Christian thought or Christian philosophy is more

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than ready for some development in this regard. I suspect that there are many who are anxious for the stimulation which comes from exchange of concepts and ideas in the approach to contemporary philosophical problems from the viewpoint of the Christian faith. There would seem to be many who feel that an opportunity is needed to continue this development, and thus increase the impact of such an orientation on American intellectual life and culture. It seems to me that the time has come to inquire seriously as to whether such development is needed, and what form it should take if it is deemed desirable.

I do not for a moment wish to imply that there is anything out of order in a fundamental concern with the baffling problems of logical analysis and methodology. The potential of such discussion is great and this activity should be encouraged. Only time can tell what fruits it may bear for the mind of modern man. I merely wish to suggest that there are other concerns which may also be productive, and there might appropriately be more occasion than is now available for developments of modern thought in these other areas. The mind which has been grasped by the Holy Spirit may appropriately have much to say to the philosophical dilemmas of modern man. At present there would seem to be little opportunity in either philosophical associations or religious associations for this to develop. Is this, then, the time for a more concerted effort on the part of Christian philosophical scholars to relate their faith to the philosophical activities of modern American culture?

It should be noted that other countries have already initiated activity in this regard. A number of meetings have taken place in England and Switzerland in which the problems of a Christian philosophy were of central concern. There has been some writing, such as W. H. V. Reade, *The Christian Challenge to Philosophy* and J. V. L. Casserley, *The Christian In Philosophy*, which attempts to direct the attention of modern philosophers to these problems. American Christian philosophy may well build upon these foundations. It may be time, however, for American Christian philosophers to make their own collective contribution to the mind of modern man and the field of philosophical scholarship.

I do not wish to debate here the question as to whether there is a Christian philosophy. I prefer to leave this an open question. There are undoubtedly leading Christian thinkers who would challenge the very presuppositions of such an attempted development. Such debate should be thoroughly discussed in any initiation of a concern with Christian philosophy. This debate is more appropriate for the open forum, however, than for this inquiry. I now only wish to note that many seem to be disturbed by the fact that there is so little occasion for open discussion and debate of this kind.

Others will want to know how I intend to define Christian. I shall intentionally and consciously avoid this for the moment. This too is a matter for public discussion. I should personally suggest that the minimum presupposition for such development would be a theistic approach that in some broad way understands itself to be Christian. Any further limiting of orientation if needed could come only as the result

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of joint discussion. I should hope that a middle ground could be found between a simple theism and various types of more exclusive Christian thought. The development of Christian philosophy in America, I would suggest, should aim to develop a sounding board for diversity and development within the proclamation of a unitary commitment. These at least are the poles between which we would need to chart a course. Only collective discourse can determine more specific direction.

There undoubtedly will be those who object to the theological and philosophical language and concepts with which I form even this inquiry. I would request that the reader look at this matter with charity. Some would desire that I speak about concern with values and religion rather than about Christian philosophy. Others would desire that more emphasis be placed upon the Lordship of Christ and similar categories of revelation. Either of these languages could have been used, and I suggest that the reader translate the present terminology into that with which he would be more satisfied. Behind these symbols, however, stands the problem. Is this the time for the full impact of Christian philosophy to develop and express itself in some concerted effort? Is this the time for the Christian philosophers to know each other in the open discussion of face to face contact? Is this the time for the Christian philosophers to relate themselves as fully as possible to the intellectual currents of our day, that the mind of modern man may deal as constructively as possible, from the point of view of the Christian commitment, with the issues of contemporary philosophical reflection? If so, what are the ways and means by which such joint endeavor should be fostered?

As the readers of this journal are well aware, the Faculty Christian Fellowship is now planning a summer conference for June 1953. One of the main intentions of this conference is to give opportunity for the discussion of the relationship of the Christian faith to the academic disciplines. There will thus be discussion of the relationship of the Christian faith to the field of contemporary philosophy. It is my intention and hope that in raising the above questions this article may serve as preparation for the discussion of the relationship of the Christian faith to philosophical inquiry at this conference.

WITNESSING ON THE CAMPUS

— THE PROFESSOR

LESTER HALE

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.—Luke 10:27.

Lest the anger of the Lord be kindled against us, and we be destroyed off the face of the earth.—Deuteronomy 6:15.



THE COLLEGE CAMPUS appears to be one of the easiest places in the world in which to "catch" religious schizophrenia! And indeed this disorder is as contagious as a common cold, more elusive in its diagnosis, more devastating in its consequences. We professors seem to have inherited a greater pre-disposition to the ailment than we are ready to recognize and we may be more dangerous "carriers" than we suspect.

There is more to this problem than the mere assumption that we forget our Sunday petitions, pledges and prayers when we apply ourselves to our workaday week. It is more than simple failure to "witness" for our Lord. The real killing element of this religious ill which has become endemic in some quarters, lies in the attempts which are made to justify this autistic* behavior as an essential protection for religious freedom. It is not so much that we *forget* to "witness" for Christ during the week as it is that we feel compelled to separate: our religious faith from our academic freedom; our religious freedom from our secular study; what we *believe* from what we *know*; what we *are* from what we are trying to *become*. In short, we have omitted from our faith the charge given us by Jesus when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

While we feel this compulsion to separate our secular pursuits from our otherwise basically religious beings, here is an edict which commands us to work at our teaching and our research to the best of our intellectual capacity and with all the energy we can muster, and with all the passion for our particular academic discipline we can develop; and *do* this, Jesus says, for the love of God. Then having put ourselves to the task in His name, relate all we do to the benefit

* Autism is defined as absorption in phantasy to the exclusion of an interest in reality (Webster's New Collegiate Dictionary).

These inter-related articles under a single title are used by permission of the PRESBYTERIAN SURVEY, March 1953. Dr. Lester Hale is head of the Department of Speech at the University of Florida, Gainesville, and a member of the Advisory Committee on Higher Education of the Presbyterian Church in the United States. He is also a member of the continuing committee of the Faculty Christian Fellowship. Wayne A. Meeks is a senior student at the University of Alabama, former Moderator of Westminster Fellowship of the Presbyterian Church in the U. S. and its Assembly's Youth Council, and serves currently as Vice-chairman of the United Student Christian Council.

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of our neighbor—the students who live under our influence, our colleagues who share our destiny, our family and friends and foe whose welfare is our business—in God's name.

There is as little justification for our withdrawal from our religious realm to achieve academic and scientific freedom as there is for the foot to say "because I am not the hand I am not of the body." "There is no schism in the body." And we as members of the body of Christ do have various gifts for healing and teaching and preaching; for discovery of facts and for the interpretation of them; for administering unto students in His name. It is no more right that we should attempt to teach in public schools by secular motivation on weekdays and in church schools by faith on Sunday, than for the eye to say unto the hand "I have no need of thee . . ." And yet, that is the germ which seizes us and distorts our academic lives. We attempt to discover fact for fact's sake; truth for the honor of truth; and beauty for the pleasure of beauty.

Our autistic behavior begins when we fail to interpret beauty to our neighbor whose eye has not been opened; when we tell not the truth that all men may share its benefits; when we do not relate the facts we discover to our religious, moral and ethical responsibility to control them for the welfare of all mankind. We withdraw within the shelter of our academic discipline and claim immunity from social responsibility; we move freely in a secular circle but its very concentricity restricts our influence.

Because of this autistic learning and because we Christians are inherently conscientious people, law-abiding, believers in giving unto Caesar that which is Caesar's, we fall easy prey to the myth of separation of Church and State. We must fight to the last ditch for prevention of the control of Church by the government of the people, or of the control of State by the government of the Church. The reality of this fact looms so significantly, however, that it overpowers the equally important maxim that it is impossible for man to disassociate effectively his faith from his works. However autistically inclined we may be, we cannot separate what we *are* from what we are trying to *teach*. We cannot and should not try to hide our final hope and love and purpose in life among the scattered remnants and debris of an office day.

We reach not by logical proof alone, nor solely by emotional persuasion, but also by personal proof: influence by example. Or, if you prefer, religious proof—or "witness." We are effective teachers in part because of what we *are*, which implies what we *believe*. Quintillian called it "a good man speaking well." This too is a contagious element. When students observe intellectual discipline falling into orderly design, it inspires them to more purposeful diligence as scholars and to more stable lives as good neighbors.

Although what we *are* speaks louder than what we *say*, the latter is also important. Expressions of our faith as we move among students gives courage to the faint and conviction to the insecure. There is no more regulation of our

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belief in Deity by administration of State than of our knowledge of scientific fact by administration of the Church. Teachers are no longer being expelled for teaching the theory of evolution, nor physicians condemned for explaining that blood runs through the veins. By parallel example, belief that man cannot live by works alone, but by faith, and that Jesus is the Way, the Truth, and the Life, is held inviolable by the courts of our country. We are not only free to state that belief, but it is mandate of our religious conviction to do so. Yet, do we hesitate!

But the secular-minded individual does not feel this restraint of the Church-State dilemma. Such a one is likely to exercise his franchise and speak freely of his disbelief. And this too is an attitude easily spread abroad, though, thank God, not as easily "caught." Early home and church environment has implanted in most students antibodies sufficient to ward off attack by materialistic forces, if such be not too strong over too long a period of time, or made in moments of weakness when resistance to it is low. However, such secular influence is too rampant on the college campus today and must be offset by a positive stand of the godly man. As Sir Walter Moberly has said: "A Christian who draws no guidance for academic policy from his faith is failing in his duty as a member of the university community; he is also failing in his integrity as a Christian."*

There is a most heartening sign on the academic horizon. In this country the movement known as Faculty Christian Fellowship is gaining momentum. It stems in part from the challenging writings of Moberly, Nash and others and in part from smoldering fires in the hearts of teachers themselves. It gives promise of greater religious fervor on college campuses. Professors are gathering in conferences at home and in conventions afield to encourage each other to give "witness" of their faith and to seek reasonable means by which this faith may be implemented by the works of their various academic disciplines.

This is an ecumenical movement, transcending denominational lines, concerned solely with the so-called university problem and its challenge to godly men of all Protestant faiths. This is not a task for a single denomination, nor even for all denominations working separately and in a sense competitively. Rather it is a task for all men of Christian faith, striving with ecumenical power toward our common goal—the salvation of all men everywhere, "Lest the anger of the Lord be kindled against us and we be destroyed off the face of the earth."

WITNESSING ON THE CAMPUS — THE STUDENT WAYNE A. MEEKS

I shall always be indebted to the professor who was bold enough to remark, "After all, students *are* people!" Indeed we are people, thank you, professor, but odd ones, sir! The fact that you lump us into a class and label us "students" im-

* Moberly, Sir Walter, *The Crisis in the University*. London, 1949: SCM Press Ltd.

WITNESSING ON THE CAMPUS—THE STUDENT

plies that we have our distinguishing characteristics—collegiate eccentricities, problems which are in part unique, sins peculiar to our species.

If you will permit my assumption that students are in many ways unique, it is hard to deduce that the Christian witness to the student must be uniquely framed in some respects. This does not mean that the Gospel for students is different from the Gospel for machinists, any more than the Gospel for housewives. However, the vernacular we speak when we proclaim this universal Gospel to the student may differ quite radically from the dialect of the machinist.

The salient problems to which the Gospel must be shown to be relevant are not the same in a factory as on a campus—it concerns God's action in history to save men from their sins. But if you would speak to us as students about this Gospel, you must explain to us what our sins are, and, more difficult, what is the condition "sin" in which we live. Then you must patiently explain, in language we can understand, please, what you mean by "salvation" and how you propose to go about saving us!

Our unique sins are not very complicated. One of them is the shallowness of our thinking. If our thinking were not superficial, we would be concerned by the obvious contradictions which inhere in the structure and policies of our universities themselves. We would insist on asking what the bearing is of physics on philosophy, of social psychology on our ethics, of economics on Christian brotherhood. We would be bothered more than we are by the challenge of many of our fields of study to the Christian faith which we brought from the intermediate Sunday school department. More important, we would seek to resolve the challenge both by seeking a more mature faith and by re-examining the assumptions of the various disciplines of our curricula.

If we took seriously our vocation as students, we would inquire with more than passing curiosity about such matters as core curricula, departmental policies, and academic freedom. One essential reason for the existence of public universities, we have been told, is to encourage "free" scholarship and inquiry, unhampered by rigidly established doctrines and taboos. Yet flagrant examples of administrative dictation of classroom policy and subject matter have not even stirred our slumbering intellects.

A symptom of our shallowness is our complacency. The radical who was once supposed to typify the college student is extinct, and his passing did not occasion the mourning it deserved. We today are conservative, even reactionary. Our conservatism is not a sign of happy acceptance of orthodox doctrines, though, but of ignorance of and blasé indifference to them. All too often we simply do not care if our "facts" are contradictory. We accept compartmentalized knowledge as is, digested, packaged, labeled, because it is too difficult to perform the labor of integration—indeed, there is little motivation for it.

Shallowness is our first sin, and the second is akin to it—we are irresponsible. The outward symptoms of our irresponsibility are painfully obvious to you: panty-raids and pajama parties; property damage and public drunkenness. Our flightiness

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is seen in a hundred less obvious things, which are ultimately more important. Our use of our time, our choice of curricula, our study habits, our recreation, our sex life—all are symptomatic of a deep-seated predisposition toward the easy way out.

Perhaps the worst of all our irresponsibilities is our tendency to ignore the problems and concerns of the nonstudent world. We scoff at the "ivory tower" professor who speaks of such unpragmatic things as "Seeking Ultimate Truth," yet we have barricaded ourselves from the flood of toil, sweat, and fear that looms beyond our narrow four-year island. Our ignorance of all but the most prominent political controversies, international crises, and social developments is appalling. College is a daily progression of fact-accumulation, with little reference to the solution of human problems—which alone gives purpose to our fact gathering.

These are our particular sins. They are, in fact, nothing more than the very familiar sins of egocentrism and pride spelled out in the dialect of our daily living. Cannot the familiar Gospel be proclaimed in the same relevant and understandable language? This is the problem of our witness.

The sins I have cited are in some respects gross sins. They are sins of the university as well as of the student. Our witness, then, must be to and through institutions. We must perceive the college as a missionary frontier. Although church members and church-preference students are in the very large majority in our southern colleges, for our practical methodology we may regard them all as "happy heathens." There is no real differentiation in thought forms between the typical nominal Christian and the non-Christian. While one accepts, at least verbally, the existence and divinity of God and Christ, both must be won to the same allegiance and consecration to Him. Our approach, therefore, will not be essentially different, although easier from the missionary method. Our witness must challenge and seek to reform existing institutions. It must make the university face its own inconsistencies, its schisms, its dogmatism. This is a task of the whole Church, one which demands expert and devoted study and fearless, persistent work. In many places the work has been begun; prominent churchmen and scholars have undertaken the diagnostic study.

It should be obvious that this institutional witness cannot ever replace or even lessen the overwhelming need for the individual proclamation, in word and life, of the eternally regnant Gospel. It is encouraging that at present our Campus Christian Life leaders have begun to see this; evangelization of the campus as the first responsibility of Christian student movements. The Reformation doctrine of Christian vocation has taken on new life as some students have a calling from God to serve Him *per vocationem*—today!

As we recognize that we are not merely "preparing for life" but also living it, we become invested with a responsibility not only to apply ourselves to the business of study and the problem of integration, but also to devote our effort to the magnificent responsibility which belongs to every Christian—that of proclaiming the Gospel.

THE CHRISTIAN MINISTRY TO THE CAMPUS

OSWALD ELBERT



THE MORE than two million students on the campuses of the United States today, it has been estimated that 40% of them are without church affiliation. Of the other 60% it would be difficult to determine how many are witnessing Christians. The church's ministry to the campus must always be thought of in terms of her Lord's commission to "Go, preach, baptize." The church's ministry to the campus dare have nothing less at its center than the evangelization of the university world.

The college and university world of America today presents two major spheres of activity for the church's ministry. One is the church college owned and operated by, or related to, one of the denominations. The other sphere is that of the private and public institutions. The church has the responsibility of helping her schools in their primary task of fulfilling the divine plan to penetrate this world with the saving and redemptive Gospel of the birth, life, death and resurrection of Jesus Christ, her Lord. She has the identical responsibility within a different operating framework to the total life of all private and all public institutions.

The basic concern of the church in her ministry to the campus is the integration of the total academic experience of students, faculty members and administrators in terms of the Christian faith, so that the truth of Christ becomes relevant to all academic disciplines, to education as a whole, and to every aspect of life. If the church is to implement this concern, she must be willing to bring the totality of the Christian ministry to the total campus. No aspect of the ministry of the church dare be withheld from any campus in America. The concern of the church will include *instruction, pastoral care and worship*.

The church is both willing and able to meet the academic community on its own terms of intellectual honesty and integrity. Her devotion to truth is no less qualified than those outside her ranks in this area. Her commitment is to the Lord of Truth Himself. Particularly on the campuses of America, the church is concerned that a high level of Christian instruction be offered under her auspices. Anything less than this would be an affront too often perpetrated by the church in an attempt to win fringe students to her cause. The doctrine and teachings of the Christian church can stand up under the most rigorous academy scrutiny. The church dare not deny the Lord of Truth by dealing shabbily with Christian instruction. She will prepare those for her teaching ministry in the finest of her institutions. She will not rest content with putting parish pastors into these positions without making possible further study to sharpen their tools of instruction. She

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will recognize the wisdom of her stewardship in this investment of the funds entrusted to her, for she knows that only when men and women continue in the Word will they know the truth that makes them free.

The Christian ministry to the campus should also be infused with a deep understanding of the meaning of pastoral care. The church's ministry will find expression through the systematic visitation by her pastors and counselors of students and faculty alike. Her concern will be expressed in the counseling opportunities which are in these days ever more frequently being presented to her representatives. The church will be *in* the infirmary, as well as *in* fraternity and sorority houses and other living units of the campus. She will dare to go where students and faculty *are*, rather than expect them to come to her. The representatives of the church will be familiar figures not only in the chapel and counseling offices, but also in the library, the laboratories, the field house and the stadium. The basic concern of the church is witnessing to the truth that is in Jesus Christ to all persons on the campus wherever they may be found.

Although the preaching of the Gospel and the administration of the Sacraments are a stumbling block to some and folly to others, to paraphrase the Apostle, it is still the only way by which the church has fulfilled her commission since the day of Pentecost. The preaching of the Gospel does not necessarily mean a robed man "rightly handling the Word of truth" from a pulpit. God, in his desire to communicate with his children, has never limited himself to one form. Nevertheless the worship life of the church is of paramount importance in nurturing and developing faith. This worship life is likewise of paramount importance in bringing others to full commitment and faith in Jesus Christ as Lord and Savior. In the life of the university world the church must be willing to share with that world the finest of worship experience; she must also provide for the Christian ministry to the campus the finest flower of her pastors and women workers.

The totality of the church's ministry to the campus must include the administration of the Sacraments. It is to the church that the Means of Grace, the Preaching of the Word and the Administration of the Sacraments, has been entrusted. For most Protestant churches the Sacraments are acts of the church. They are not performances of certain picked individuals, but are administered as part of the orderly life of the church. The orderly bringing of this aspect of the church's total ministry to the campus necessitates for many church groups the establishment of local congregations through which the Sacraments can be made available to the members of the campus community.

Frequently members of the academic community wander into a church to taste its climate. Students, faculty members and administrators are rightly critical in their judgment of many college town congregations which are missing or, worse, ignoring the often once-in-a-lifetime opportunity to bring in a winsome and compelling fashion the Gospel of Jesus Christ to bear on the basic human problems which face mankind everywhere. The most potentially strategic mission field in the world today is the academic world of the United States. This is true not only be-

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cause the political, industrial and moral leadership of our own nation is being molded there, but also because of the presence of more than thirty thousand international students. Almost half of these claim Christian preference. Many of the others are products of mission schools in one stage or another of their previous academic training. Nearly all of them will become centers of wide influence on their return home. Through the work of the Committee on Friendly Relations Among Foreign Students the Christian ministry is being carried out in terms of orientation and general understanding of the varied facets of life in these United States. However, it is the continuing contact of international students for a year or more with the college town Christian community that spells the difference between their really learning to know us and our fundamental source of strength, and their returning home, cold and indifferent, or even hostile. The Christian ministry to the campus can help them become warmly understanding and appreciative of the Christian faith which underlies our civilization, cut-flower, sensate or not. The church disregards this made-to-order opportunity to present the Gospel relevantly and convincingly to the possible undermining of all her work at home and abroad. The redemptive community which is the church must be made integral with the campus. The leadership of our nation and of the world is at stake.

If the redemptive community which is the church is to be a relevant community in the life of the campus, the church must fulfill its obligation to bring people together in a meaningful experience. In this experience faculty members, undergraduate students and graduate students in groups of their own will be enabled to become aware of the responsibility and role that is theirs as Christians in the total community. Groups with common concerns and responsibilities must wrestle with them within the framework of the Christian faith. It is here that the church's insistence on an evangelical conception of vocation will find significant expression. While the church is desirous of enlarging her ranks of full-time workers, she is even more desirous of sending forth her sons and daughters to fulfill their Christian vocation in every walk of life. Part of the totality of the ministry of the church to the campus includes her concern for the development of an adequate and compelling understanding of Christian vocation.

Higher education in the Western World was the child of the church. The medieval universities developed in the shadows of the cathedrals. In this country higher education began with the founding of Christian schools. Harvard College was launched in 1638 to lead students "to know God in Jesus Christ," while the founders of Columbia University announced in 1754 that "the chief thing aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve Him." Sixty-seven per cent of the institutions of higher learning in this country today were sponsored by churches, but many of these have renounced all ties with their sponsoring bodies. It is in part for this reason that the church's task in public and private institutions will differ in its functional operation from the same task in her own schools. Within her own schools it is possible to establish and

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maintain the Christian community *of* the church college. Outside of her schools she must establish and maintain a Christian community *within* the private and public institutions of higher learning.

In the Christian community *of* the church school, a student's *entire* existence can constantly be given meaning and direction by the revelation of God in Jesus Christ. *It is possible* for the total community—intellectually and socially as well as spiritually—to be Christo-centric. All truth and all life can directly and without qualification be related to Him who is the Truth and the Life. The institution itself is set within the framework of the Christian Faith.

The Christian community *within* the non-church school exists as "a colony of heaven" on the periphery of an academic institution whose chief significance is that of being instrumental to the purposes of a secular society. The Christian student or professor in such an institution lives in two different worlds, namely, the community of believers, on the one hand, and the concourse bounded by classroom, library, and laboratory, on the other hand. The former provides him with spiritual nourishment and direction; the latter provides him with intellectual and practical training.

It is to both types of campus Christian community that the church comes with its total ministry of worship, pastoral care and instruction. She comes not only to conserve the faithful, but to arouse and galvanize them for the evangelization of the university world of today. The church is committed to the task of bringing the Gospel into the college and university world so that, by the power of the Holy Spirit, students and faculty members may be won for Christ and His Church, and may grow in grace as they live within the community of believers and make their witness on the campus.

THE CHURCH AND THE COLLEGE — A PARTNERSHIP

JOHN O. GROSS



THE SUBJECT suggests a balanced and intimate connection between the Church and its Colleges. It opens up the way to consider such questions as, How may the churches as they work through local congregations and through Christian colleges enrich and deepen the corporate spiritual life of each agency? What is the separate and different role of church and college? How can they work together? How can they assist in creating and nurturing reflective, consecrated Christian disciples?

The relationship between the church and the educational institution sometimes is described as mother and child. Frequently the church is told that it must find its joy in having given birth to the schools but not to expect any more the intimacies of mother-child associations. The children, having come to maturity, should be allowed to live their own lives without parental interferences or control. However, in the evangelical tradition the church and school connection has followed more closely the pattern of marital life. Pioneer churchmen allied in holy matrimony religion and learning—something godless hands had sought to put asunder. As early as 1636 American churchmen decreed that the church should have a helpmeet and gave it a college. Like Adam, the church may say that the school is "bone of my bone and flesh of my flesh." These early Americans had no thought of adopting an educational plan where ultimately one party would look with benign condescension upon the other; neither did they project the pattern of a jealous companion to whom must be shown continuous deference and blind obedience.

The way one reflected the concern of the other is seen in the explicit declaration of Samuel Johnson, the first president of King's College, now Columbia University: "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ and to love and serve Him, in all sobriety, godliness and righteousness of life, with a perfect heart and a willing mind; and to train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public weal in their generation." Statements such as these can be drawn from many of the charters of the early Christian schools. They show that the union of church and college pointed to a joint effort to establish the Kingdom of Christ in all the earth. The college's specific purpose was identical with the purpose of the church, namely the cause of Christ. This call for service in His name was greater than the call to the service of the church. The discipline of the Methodist church, which was

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printed in 1789, expressed the aim of Methodism's first college, Cokesbury, and makes clear the wider mission of the college: "And though our principal object is to instruct (the students) in the doctrine, spirit and practice of Christianity; yet we trust our college will in time send forth men that will be blessings to their country in every laudable office and employment of life, thereby uniting the two greatest ornaments of intelligent beings, which all too often are separated, deep learning and genuine piety."

This holy estate instituted of God in the time of our nation's infancy continues to portray a workable ideal for church and college. The union has been blessed with countless numbers of sons and daughters who, possessing the highest type of Christian character and Christian scholarship, furnished to the new republic, as the Northwest Ordinance expressed it, the "religion, morality and knowledge" necessary to good government and the happiness of mankind. The church-related college was the unique contribution of the American church to our nation. Taking the objectives of education, centering about knowledge general and specific as found in the old world, it united to them the spirit and philosophy of the Christian religion. This aim produced not a selfish, detached scholar, nor a sneering critic, but an intelligent and faithful citizen possessing a willingness to place his powers at the service of God and his country. The devotion of the educational pioneers was to learning infused with religious dynamics and harnessed to the welfare of humanity. The history of education in America affirms that the complementary relationship of the church and educational institution united in the bonds of mutual love and service proved to be an indispensable, stabilizing factor in our civilization.

The story of the church and school united in service for a common cause contains many romantic episodes. The Oregon mission may be cited as one of the early examples. The failure of the Flathead Indians in the 1830's to find in St. Louis the "white man's God" stirred the American church. When President Wilbur Fisk of Wesleyan University read the account of it in the *Zion's Herald*, "it was like fire shut up in his bones" and he immediately communicated with Jason Lee, one of his former students, and urged him to go as a missionary to the Flatheads. In less than a year young Lee was on his way to Oregon where, as Bancroft, the historian, notes, he not only planted the Christian Church but also opened that rich territory for American colonization. Among the remaining evidences of his statesmanlike planning is Willamette University founded by him and his colleagues in 1842.

The history of the Christian college indicates that pioneer Americans believed so sincerely in the importance of educational work that they willingly sacrificed to support it. In fact, citations may be made of instances where they actually borrowed money to keep the schools operating. Recalling those beginning days, Bishop G. Bromley Oxnam in the episcopal address delivered to the 1948 General Conference of the Methodist Church noted that some of the schools, "... in their strength have short memories, and forget the long years of their weakness in which they were sustained by sacrificial giving of the faithful members of our churches. They

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forget that the large percentage of their funds have come from people trained in the churches who have given because of Christian interest. In not a few cases, Boards of Trustees have gone so far as to request amendment of Charter, so that in the amended Charter they may separate themselves entirely from the Church. Many reasons are given for such separation, but, generally, the reasons do not stand scrutiny. They lie in the rejection of the real reasons for the existence of the institution."

From some of the criticisms heard one may infer that the church and the educational institution are not as close now as they once were. "Faults are thick when love is thin" are words of a Danish proverb. An examination, however, of the differences will reveal that they do not form inseparable barriers but can be resolved. Perhaps it is naive to pine for the romanticism of those first adventurous days for, after all, does the somber business of living permit constant ecstasy?

Time has brought changed circumstances and a variety of educational responsibilities such as the pioneers never anticipated. Our own church people place upon the schools demands now paralleling those of the tax-supported schools. American churchmen are only nominally concerned about the spiritual values and life's highest ideals. The college degree too often is sought as an essential for getting a job and the emoluments of education are desired as tools to improve a person's financial status.

Courses of study in colleges and universities show that whatever the people hold significant for their common life generally is included in the curriculum. The present concern of the American people for their social and economic development is poignantly reflected in the major subjects of the graduates of the past few years. Almost 60% of them received their bachelor's degrees or first professional degrees in engineering, education, business administration and economics and scientific studies. Theology claimed less than one percent and majors in philosophy about one-half of one percent.

Churchmen who study these trends may rightly be disturbed for the future of our Christian culture if moral philosophy becomes an unknown in our educational program. The vast stream of technicians which flows into society accentuates and intensifies materialism. What happened in Japan might conceivably become the fate of our nation. Japan implanted Western technology without an undergirding of philosophy. In our country so far the adhesive quality that has held our civilization together has been through the remaining influences of pioneer-implemented Christian beliefs. How long may we expect it to continue if its contemporary leaders do not know what constitutes a satisfying life or do not possess time-tested principles for guidance?

The church if it is to make a significant contribution toward the off-setting of these destructive trends must help its members who are only nominally concerned about spiritual values to understand that these values are the main springs of true American culture. It must train its people in general and the trustees of its schools

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in particular, to recognize that unless spiritualities are kept with the past the "solid and impressive mansion which has slowly been built up through the centuries of Christian belief" will be destroyed. The great questions which Jesus, Milton and Browning faced cannot be ignored if the tradition and standards of western democracy are to be kept strong.

Since the church has the responsibility for the creating of an atmosphere in which it and the ideal it fosters can grow and prosper, it must be concerned about future leaders. For its climate-making work it will need the help of economists, political scientists, sociologists, philosophers, educators, ministers, dramatists, in fact all of the persons who deal with the ideas and convictions concerning life and its purpose. This is the considered opinion of students who understand the processes that make for social change. The late William Allen White, a great Christian editor, comprehended this and dedicated his own life to making his private sentiments become public opinion. He personally held that the church's future rested squarely upon its ability to produce a Christian leadership through Christian education. This is how strongly he believed it: "If Christianity is to survive it must survive in the environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism . . . Unless those who believe in a Christian civilization are willing to sacrifice of their good hard-earned cash to educate Christian leaders they will find in a few years that their dream has vanished. After all, it comes to this:—Is the Christian faith strong enough in this country to pay for its own maintenance? If the American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches."

The Roman Catholic Church in the United States has pushed forward its educational work while Protestants have permitted theirs to slip backward. Between 1920 and 1940 the number of Catholic colleges and universities increased from 103 to 193. Since then many more have been added so that the number of Roman Catholic colleges and universities have more than doubled in the past thirty years. The over-all strategy of the Roman Catholic Church follows the one recognized by early Protestant churches, namely to develop an educated leadership to occupy important places in all areas of society. This explains why the Roman Catholic Church shows such great concern for education. In the United States it has more than 11,000 educational institutions including elementary, parochial, secondary, colleges and universities, enrolling approximately three and one-half million students. More than 10% of all its adherents are attending its own schools. Ten percent of the total school population in the United States is in Roman Catholic schools. Catholic prelates who plan the future of their church know the importance of education.

Recognizing therefore the importance of education for the development of Protestant Christianity in this country, churchmen must do more than protest against the Roman Catholic Church's efforts to build its educational work with the help of the state. Profiting by past experiences they must move to make effective

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the traditional program of the church-related college and the college-related church.

It may be inferred from some statements previously made that the working relations between the church and the educational institutions leaves some things to be desired. A major complaint from the schools centers about financial support. Too often the church has left its schools to care for their own needs. Consequently they have had to create a clientele able to pay the costs of operation and look to some people of financial ability who were not concerned about the basic Christian ideals of the church. Some institutions have even expected help from public funds. Anyone, however, who has witnessed state control of education recognizes that this would be the most serious catastrophe that could happen in America. Even though the church has not given education the support it has needed it should not be charged off as a major source of financial assistance. A glance at the contributions made by Protestants annually to all causes show that they reach upward toward a billion dollars. Bringing the church and school in closer touch with each other will mean increased help. Many of the greatest benefactors Christian schools have known may be described as "church-inspired givers." Furthermore, any study made of gifts to institutions in recent years from wealthy persons will reveal that the religious incentive still exerts a most significant influence. The awareness of some obligation to society is most keenly felt by persons whose lives are directed by religious motives.

While recognizing the importance of financial income for our schools, we must add that they, like man, do not live by bread alone. Union with the church means the increasing of the chance for the schools to reach the highest level of service. Sir Richard Livingstone reminds us that "one of the main problems of the university at the present day is to get a soul and the mere pursuit of knowledge is only a part of a soul." Universities have failed, he also contends, in giving the world guidance in the knowledge of good and evil. Hence they have failed to help civilization where it most needs help. The help needed here can be expected from spiritual ties between the college and the church.

In any approach to the vitalizing of the Christian educational institution, the need for a re-vitalized Christian church must not be overlooked. The Christian college may rightly look to the Christian church for the dynamics essential for its work. The late Charles F. Thwing once observed the interdependence of the church and college. He said that "the relations of the church and the colleges are fundamental and intimate. If the piety of the church is warm and aggressive, the college halls will be filled with throngs of young men assiduously devoting themselves to Christian self-culture. If the piety of the church runs low, the college will feel the baneful influences of religious indifference."

The role the Division of Christian Education in serving as a counselor to the church and college should become a significant one. The Kingdom requires that the two live in harmony with one another and labor toward a common goal. If these two powers can be directly pointed toward the enriching of our cultural life the

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cause of Christ will be greatly strengthened in the world.

A counselor on marital affairs dealing with two normal adults knows that their union will be strengthened if they find ways through which they can happily work together in building their home. Then, instead of putting individual concern and personal happiness first, the successful married couple will think of the keeping of a sacred trust, looking after the welfare of children, and honoring vows and obligations. Thus, the recognition of spiritual values promotes companionship, assures agreement on all of the basic matters and helps the union to abide through every vicissitude.

Religion accepted as personal commitment to God and His plan for the world will help both church and school not only to rise above the petty, selfish, critical attitudes that inhibit their fellowship but assist them in finding that true happiness rests in unselfish service. Assuming fundamental compatibility there are few problems which now beset these two that cannot be solved by leaders who have the willingness and the power to be unselfish. What they will be able to accomplish through their working together in establishing the sovereignty of moral law and the rights and dignity of man may be the ultimate difference between world chaos and order. The advice given by the late Ernest F. Tittle to couples seeking a basis for a happy married life can with slight modification be studied by both church and school: "Let 'Those whom God has joined together' come to see through the eyes of God and they will not make mountains out of mole hills. Let them come to know from personal experience that God is able in any situation to uphold those who trust him and they will not be frightened by economy or any other demand that life is making upon them. They will have the confidence that God is with them and will see them through."

The counsel given in 1914 to the General Conference of the Methodist Episcopal Church, South, by the late Dr. Henry N. Snyder, of Wofford College, is apropos now to both church and college and furnishes a platform for our holy task through the years to come. "Whatever may have been in the past," he said, "for these next years we are going on in the spirit of life and charity and we are going to do our level best to do our whole duty. And what God has joined together let no man put asunder."

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University of Chicago</p> <p>Ernest Knautz (Religion)
Baldwin-Wallace College</p> <p>Douglas Knight (Literature)
Yale University</p> <p>A. W. Lindsey (Biology)
Denison University</p> <p>L. Dale Lund (Chaplain)
Upsala College</p> <p>John M. Moore (Dean)
Swarthmore College</p> <p>John H. Morrow (English)
Talladega College</p> <p>C. F. Nesbitt (Religion)
Wofford College</p> <p>R. R. Oglesby (Dean of Students)
Oklahoma A & M College</p> <p>Albert C. Outler (Theology)
Southern Methodist University</p> <p>William H. Poteat (Philosophy)
University of North Carolina</p> <p>Jack E. Prince (Economics)
Millsaps College</p> <p>Nathan A. Scott, Jr. (Religion)
Howard University</p> <p>Huston Smith (Philosophy)
Washington University</p> <p>David W. Sprunt (Assistant to President)
Southwestern at Memphis</p> <p>H. B. Wells (President)
Indiana University</p> <p>C. Langdon White (Geography)
Stanford University</p> <p>Walter E. West (Counselor to Protestant Students)
Columbia University</p> <p>Gordon Ross (Religion)
Berea College</p> |
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Announcing . . .

THE FIRST NATIONAL CONFERENCE OF THE FACULTY CHRISTIAN FELLOWSHIP

June 18-23, 1953, Park College, Parkville, Missouri

**Theme: The Responsibility of the Christian Professor
in the Academic Community**

THE FACULTY CHRISTIAN FELLOWSHIP was formed by a group of Christian professors at consultations held during 1952. It seeks to provide for group activities of Christian college and university teachers, representative of all types of institutions, fields of study, regions of the country, and as many Christian points of view as possible. Its purpose is to cooperate with all existing Christian groups in carrying out a program of fellowship and discussion among professors regarding teaching as a Christian vocation, the opportunities which are theirs for developing the whole life of the academic community, and the implications of the Christian faith for the various curricular disciplines. It has a chairman and an executive committee, as well as a larger continuing committee; their names are listed on the reverse side of this announcement.

THOSE TO BE INVITED TO THE FIRST NATIONAL CONFERENCE

College and university teachers with a Christian concern for their teaching vocation and for the meaning of the Christian faith in their disciplines, or who are interested in exploring the Christian point of view in relation to their college teaching. They will represent all the academic disciplines, all types of educational institutions, all regions of the country.

THE PROGRAM OF THE CONFERENCE

At the morning sessions, a series of addresses on fundamental Christian convictions will be given by an outstanding theologian and professor, and each of these addresses will be followed by general discussion of its implications for higher education.

At the afternoon sessions, professors representing each of the major divisions and departments of the curriculum will face together the special problems involved in teaching their subject from a Christian perspective.

At the evening sessions, there will be meetings to discuss the Christian ideal for the university or college community as a whole, the distinctive opportunities and problems of different types of institutions, and the possibility of extending the influence and work of local and regional faculty Christian groups. There will also be an opportunity to consider the relation of the college or university to the community as a whole.

Thus, every major phase of the responsibility of Christian professors will be dealt with as frankly and thoroughly as possible.

The Conference will open with dinner on the evening of Thursday, June 18, and conclude with luncheon on Tuesday, June 23. Park College, with excellent facilities for a conference limited to 450-500 delegates, is located only a few miles from downtown Kansas City, Missouri. The cost will be approximately \$4.00 per day for room and board.

The officers will welcome any inquiries from educators about this conference and recommendation of persons who should be invited as delegates. Direct correspondence to Dr. J. Edward Dirks, 257 Fourth Avenue, New York 10, New York.

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The Faculty Christian Fellowship — Its Development and Future Plans



URING THE PAST DECADE, and more intensely since the end of World War II, Christian faculty members, local groups of Christian teachers, several of the major Protestant denominations, the YMCA and YWCA, the United Student Christian Council, the Hazen and Danforth Foundations, and other agencies already at work in the area of religion and higher education, have taken initiative in faculty Christian work. This work has been designed primarily to provide for Christian fellowship among teachers and to relate Christian faith to the life and vocation of the Christian teacher, the several curricular disciplines, and to the nature and purposes of higher education. Local groups for study, discussion, and prayer have been created on many campuses; regional and/or denominational conferences have been held, and some "movements" have been formed, in several areas of the country. These activities have been increasingly influential and are evidence of significant interest and promise for the future of the whole enterprise of Christian higher education. A stream of rather new literature on Christianity and various facets of the higher educational enterprise, the dynamic created by the newer theological currents of the past quarter-century, and the foremost developments in the ecumenical movement in America over the last generation have all contributed to this faculty Christian program.

Aware of many divergent patterns, of frequent overlapping initiatives, and of the danger that faculty Christian work might result in an inexcusable ineffectiveness resulting from parallelism and competitiveness, the United Student Christian Council called together a group of representatives of agencies and denominations in November, 1951, to discuss these initiatives and to consider the advisability of co-operative and coordinated efforts. Desirous of proceeding with these discussions and considerations, this group called together a consultation in March of 1952, inviting two Christian faculty members (upon denominational recommendation) and one staff representative for each denomination or agency. A steering committee was elected to project plans for more coordinated efforts, for the consideration of a national Christian faculty conference, and for a more permanent and carefully selected committee to constitute a working body. It was resolved that this group should give attention to adequate representation of the Protestant denominations, the several types of higher educational institutions, the various curricular disciplines, and the geographical regions of the country. While the consultation unanimously agreed that, for the sake of the most effective work on college and university campuses, it should be autonomous in its authority, it was also unanimously maintained that the work should be oriented upon the basis of genuinely Christian and ecumenical perspectives and that it should find its primary rooting in the Protestant churches. For

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these reasons, it adopted the resolution that it would be related for "administrative services" to the Commission on Christian Higher Education of the National Council of Churches. At the same time, however, the entire group insisted that it should be a fellowship open to all professors, regardless of Christian affiliations, who would explore, in community, the meaning of Christianity in relation to the academic vocations and the intellectual life.

Upon the selection of the "continuing committee," giving primary attention to the kind of representation desired, the steering committee called together this committee, with a small number of consultants, for a meeting at Berea, Kentucky, October 11-12, 1952. The entire background as well as the context of faculty Christian work, both in this country and abroad, was reviewed. Taking all of this into account, and centering primary attention upon the pressing task of relating Christian faith to the life, vocation, and field of study of the teacher and to "the University question," the following steps were taken: 1) the formation of the Faculty Christian Fellowship, composed of the committee meeting at Berea plus such other persons as the Executive Committee may desire, and the election of an Executive Committee; 2) the re-affirming of the "administrative services" relationship to the Commission on Christian Higher Education; 3) the adoption of the resolution that the Executive Committee "take the necessary steps in setting up a national conference of the Faculty Christian Fellowship, in 1953," that its primary purpose would be that of stimulating local faculty Christian efforts, and that, in recognition of its responsibility to the churches and to the universities and colleges, the major portion of costs having to do with delegates' travel should be borne by these institutions while a central fund would underwrite program, publicity, and speakers' costs; 4) the determination that the Faculty Christian Fellowship become informed about all present faculty work, and that a program for the continued cooperation of all denominational, regional, and agency efforts be proposed for adoption at the national conference, clearing this previously with the continuing executive committee; 5) the determination that the Faculty Christian Fellowship members, as individuals and in sub-groups, should work toward having greater cognizance taken of specifically Christian interests at or in conjunction with the professional societies' meetings in the various disciplines; and 6) the desirability of having the journal, THE CHRISTIAN SCHOLAR, and the newsletter, MEMO, carry the interests and reports of developments within the Faculty Christian Fellowship.

The Executive Committee of the Faculty Christian Fellowship, chosen by the Berea consultation and representative of the interests and groups within the Faculty Christian Fellowship, met to plan the future steps on November 22-23, 1952, in New York. Primary attention was given to the outlining of plans for the national conference; it is to be held on June 18-23, 1953, at Park College; its delegates are to be invited upon recommendations by the F.C.F. continuing committee and others; they are to be representative of geographical regions, teaching disciplines, and denominational affiliations, and they are to be key people for carrying forward future

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local and regional Christian faculty work. The theme of the conference is to be: "The Responsibilities of the Christian Professor in the Academic Community." It is hoped that about 500, but not more than that number, will attend. See another page of this journal for a more complete description of the conference plans, as well as of the personnel of the Faculty Christian Fellowship.

The Faculty Christian Fellowship has emerged from a felt and expressed need; its development by stages, as a constantly growing and continuous process, has been thoroughly sound, involving the cooperative endeavors of the denominations, the several primary agencies in this area, and Christian faculty members themselves. It may be assumed that the future direction will be in complete harmony with its historical background, continuing to work both as a genuinely ecumenical Christian frontier group and as a company of scholars whose devotion to their fields of study and their teaching is immediately apparent to the higher educational world. The executive committee can be relied upon to carry this work forward in a manner which will commend itself to all groups concerned. We should hope that the future will see a continued and deepened desire on the part of the Protestant denominations, including those which already have faculty developments among their own constituencies, to have their efforts coordinated in a cooperative endeavor working for the fullest possible Christian expression of the Christian scholar. Local and denominational faculty groups will undoubtedly find their insights deepened and their horizons broadened within such a larger fellowship; and the task which calls for the devoted efforts of Christian teachers is a common task, calling for our cooperative efforts and a united program.

The Growing Christian Faculty Fellowship In New York State

ARTHUR R. MCKAY

Pastor, First Presbyterian Church, Binghamton, New York,
Formerly, Chairman of Philosophy Department, Russell Sage College.

Over the past two years, the Student Christian Movement in New York State, under the able direction of Ray Sweetman and his staff, has provided a series of conference opportunities for Christian faculty members and administrators to discover one another and to come together for the purpose of considering the role of the *Christian* teacher in college and university life. Five such meetings have been held: two in 1950, one at Keuka College, with Professor Elton Trueblood of Earlham College as leader, the other at Vassar, with Professor Robert L. Calhoun of Yale; one in 1951, at Colgate-Rochester Divinity School, led by Professor John Coleman of Toronto and Professor Bernhard W. Anderson of Colgate-Rochester;

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and two in 1952, the first at Broadway Tabernacle in New York City, with Dr. Hendrick Kraemer of the World Council of Churches as leader, the second at Cornell University, with Dr. R. S. K. Seeley, Provost of Trinity College, University of Toronto, as speaker, and a panel chaired by the author, in which Professors Gregory Vlastos of Cornell, Blanche Carrier of Keuka, Martin Greenman of University of Rochester, and John Olson of Syracuse, participated.

It is too early to assay the value of such meetings in terms of their impact upon the climate of opinion in New York colleges and universities, but one thing is quite clear. There is a considerable number of men and women, teachers and administrators—the attendance has hovered between 40 and 50 for each conference—who are concerned to explore *together* the implications of Christian faith for higher education. This mutuality of concern has led to the establishment of a continuing fellowship within the state, and plans are now being made for another conference this Spring.

This is a brief report of the most recent New York State Conference, held at Cornell University, Friday and Saturday, November 21, 22, 1952. A word first about the schedule: those planning these meetings have learned that the response is best when the total time consumed is no more than 24 hours. Conference members expect sessions to begin with dinner one evening, usually Friday, and end in mid-afternoon of the second day. Ordinarily, this permits those in attendance to take part without missing any of their class responsibilities, and brings them home in ample time to get ready for Monday morning duties.

The theme for discussion was broad: "The Responsibilities of Christian Faculty in College and University Life." Dr. Seeley's first lecture dealt with the crisis in the university. He traced the rise of the secular university, the expansion of knowledge, and the spread of specialization over the past 100 years, expressing his belief that education had now become quite frankly utilitarian. The past decade or so has found many educators increasingly concerned, however, with the rediscovery of the "why" of their whole enterprise, and has been marked by the rise of general education, "the twentieth-century substitute for the background of religion." In such a situation, Dr. Seeley urged, Christians must assert their fundamental conviction that God is truth. No truth is relevant until it is fitted into the scheme which holds that all truth comes from God, and is in God. Yet, no Christian teacher ought to forget, in his insistence upon this fundamental conviction, that to teach is "to teach—and *not* to evangelize." He ought to regard bias as desirable, but should know what his own bias is, reveal it to his students and colleagues, and indicate where to get an able refutation.

Dr. Seeley's second lecture dealt with the Christian teacher as a "person on campus." In this presentation, he urged that all Christian faculty members develop a concern for the student as a *whole* person, avoid authoritarianism, be a searcher as well as a teacher, and share in the campus religious organizational life and activities. The influence of a Christian teacher depends, he concluded, on what *the* teacher *is*, rather than what he *says*.

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The panel discussion which followed Dr. Seeley's lecture raised a number of problems not contemplated in his presentation, all of them characteristic of college and university life: the lack of any community of mind and the resultant problems of communication; the moral relativism of the campus community; the abysmal ignorance of the Judeo-Christian inheritance to Western culture; and, the possibility of non-propositional communication.

The lively participation of the entire group in discussion of both of Dr. Seeley's addresses and the panel presentation indicated that the men and women present had been touched in an area of great concern. Yet, the discussion also indicated, to this observer at least, that much needs to be done by this New York State group, and by others across the country, to clarify the issues which are involved in the present crisis in the university, and to formulate more precisely the unique relevance, if any, which Christian faith has as it relates itself to that crisis. Too many of our non-Christian colleagues on the various campuses across the nation have already been disaffected by Christians who substitute piosity for the rigorous, candid appraisal of reality which ought to be the major stock-in-trade of every mature Christian faculty member and administrator.

There is hope for the future in the growing fellowship of Christian faculty members and administrators across New York State, and throughout the nation. If the movement can continue to bring together competent and concerned Christian scholars who otherwise would not find one another, if they can explore earnestly the opportunities for delivering an effective Christian witness through their several fields of specialization, if the concern to demonstrate the relevancy of the Christian faith to the peculiar problems of the college and university communities can be translated into vital practice without becoming formalized into "just one more organization" engaged in special pleading, then, God willing, this crisis may lead to the liberating perspective which will renew our heritage in higher education.

Christian Foundations for College Teachers

During the summer of 1953, four seminars in "Christian Foundations for College Teaching," designed exclusively for college teachers in all subject fields except philosophy and religion are being offered at Boston University School of Theology, Boston, Massachusetts; Garrett Biblical Institute, Northwestern University, Evanston, Illinois; Perkins School of Theology, Southern Methodist University, Dallas, Texas; and Union Theological Seminary, New York City.

The seminars are being planned for teachers who wish to add to their graduate study in the field of their special discipline some study in the general area of religion in higher education. The summer work will vary in extent from three to five weeks, depending upon the wishes of the institution. In addition to the work offered in

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the seminar, the teachers are invited to enroll for allied courses.

Each institution has available, through the generosity of one of the Foundations, twenty-five full tuition, board, lodging scholarships for the period of these summer sessions. College teachers who are interested should write to the Director of the Summer Session at the institution of their choice, making application for one of these scholarships. This is the second year that these scholarships have been available for summer study in these fields.

Seminars on Religion and Science

Pennsylvania State College at State College, Pennsylvania, has announced the offering of a two weeks' summer seminar-workshop designed for college and secondary school teachers of science on the theme "The Relation of Religion to the Natural Sciences." The dates for this seminar-workshop are July 6-17.

Dr. Wm. G. Pollard, Executive Director of the Oak Ridge Institute of Nuclear Studies, will be the director of the seminar. Dr. Pollard was recently ordained Deacon in the Protestant Episcopal Church. He will be assisted by visiting scientists and by members of the departments of science at Pennsylvania State College.

The seminar will be limited to fifty teachers of science with at least three years of teaching experience. Twenty-five full tuition-board-lodging scholarships are available to college and secondary school teachers of science. Application for these scholarships and requests for additional information should be sent to the Director of Summer Sessions, Pennsylvania State College, State College, Pennsylvania.

British Dons' Advisory Group Plans

Especially since the end of World War II, American educators who are motivated by a Christian concern have become increasingly aware of the excellent pioneering efforts of British University Teachers in the area of Christianity and Higher Education. Of primary interest have been the University pamphlets, edited by Ronald Preston, which were used as the basis for the important Cambridge Conference of University Teachers in 1946, and the book, *The Crisis in the University* by Sir Walter Moberly, which provided the substance for discussions of a similar conference in 1949. At the third of these conferences organized by the Dons' Advisory Group, which was held in March of last year at Swanwick, and which centered attention on The Vocation of the University Teacher, the Dons' Advisory Group was asked to organize a Study Conference which would provide, for University Teachers, an opportunity to study the Christian faith.

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Plans have now been announced for this Study Conference. It will be held at Bretton Hall, March 27th - April 2nd. The Conference Chairman will be Mr. B. L. Hallward, Vice-Chancellor of Nottingham University; Canon T. R. Milford, Chancellor of Lincoln Cathedral, will be Chaplain, and Dr. Nathaniel Micklem, Principal of Mansfield College, Oxford, will give a course of lectures on Christian Doctrine. Seminars are to be held on such books as *Christ and Culture* (H. R. Niebuhr), *Science and Religion: Contemporary Problems and Possibilities* (Karl Heim), *Poetic and Religious Imagery* (Welsford), *The City of God* (Augustine), and *God was in Christ* (D. M. Baillie).

Word was received recently that the Dons' Advisory Group is desirous of having any American professors, who can, share in this conference. Professor Robert L. Calhoun of Yale, now lecturing as a guest at the University of Amsterdam, is expected to lead the Seminar in which the book by his colleague, Professor H. Richard Niebuhr, will be the subject of discussion. Programs of the Conference and Registration Forms are available upon request from the Commission on Christian Higher Education, 257 Fourth Avenue, New York 10, New York.

Those who have followed Christian activities among faculty members in Great Britain will also be interested to know that, at Christmas-time, a conference was held at St. Catharine's (or Cumberland Lodge) in Windsor, where Sir Walter Moberly is Principal, on linguistic philosophy, Biblical theology, and literary criticism. It was arranged by the Dons' Advisory Group in collaboration with Professor Dorothy Emmet; it brought together many of the more influential educators in the fields of the conference's special interest.

A Conference on the Relation Between Philosophy and Theology

The Ecumenical Institute, conducted under the auspices of the World Council of Churches and located at the Chateau de Bossey near Celigny, Switzerland, has put on its program for 1953 a conference on "The Relation between Philosophy and Theology." The dates for it are in early September. It is the policy of the Ecumenical Institute to have every year conferences and courses which either aim at education in ecumenical thinking and experience, or study important issues concerning the relation between Church and World, bringing together on an international basis people who have a responsible position or a genuine interest in these matters. In addition, the Institute tries, whenever possible, to plan conferences on subjects of fundamental importance which for various reasons do not easily find a place in the activity of the World Council of Churches as a whole. The relation between Philosophy and Theology is such a subject.

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The conference will seek to bring together philosophers and theologians from various parts of the world. The discussions will be against the background of the vigorous theological and philosophical currents of our time, particularly in relation to such questions as Reality and Truth, Reason and Revelation, and the role of the Christian in philosophy. The conference, itself, grows out of the recognition not only that these are important and significant questions for Philosophy and Theology, but that serious conversations between the two fields, and between the expression of Christian faith and the world are wholly essential to the health of the churches and necessary to avoid superficiality in the perspectives of Philosophy. It will not be the aim of the conference to seek a synthesis of Philosophy and Theology, or to demonstrate the abiding conflict of both, or to try to define what may be understood by a "Christian Philosophy." While such topics and concerns will be expressed, the real aim of the conference is to have a *dialogue* between philosophers and theologians, between Philosophy and Theology, as essentially different, but nevertheless essentially related, concerns. It is to be "a time of meeting" when each is ready to give account to the others of his own "faith."

Plans for the program of the conference are now being worked out, and they will seek to give adequate place not only to primary "schools" of philosophical and theological thinking today, especially in the Western world, but also to the great, basic themes, such as History, Language, Truth, which may be the media for the dialogue which is contemplated. The director of the Ecumenical Institute, Professor Hendrick Kraemer, is desirous of American participation in the conference, and he has asked that the editor of this journal be given the names of those in the fields of Philosophy and/or Theology who may be able to attend the conference and who would be interested in this kind of dialogue. Please write to the editor if you are interested in receiving an announcement of the conference.

A Transforming Influence Upon Student Christian Movements

J. ROBERT NELSON

Study Secretary of the United Student Christian Council

There is nothing very remarkable anymore about conferences for Christian students. They are held by the dozens each year; but despite their intrinsic value for participants, they seldom disturb the patterns of thought or program in the student Christian movements as a whole.

Three conferences were held in the last week of 1952 which *were* remarkable, however. They were calculated by their planners to upset not only the conventional form of a conference but also to effect certain changes in the way Christian groups

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in a college conceive of their task and purpose. Already there are appearing signs which indicate that the transforming effect of these conferences is going to be realized rather broadly in America.

The distinctive feature of these conferences was their major emphasis upon diligent and serious study each day of the week. Student delegates spent far more time in the specially collected libraries than they did in debating resolutions or square dancing. Undergraduates showed an unexpected preference for reading Niebuhr, Moberly and Nygren over engaging in "singspirations" and swap-shops on program technique, as they used the full morning each day for individual study.

These strange occurrences took place at Morgan State College in Baltimore, Park College in Parkville, Missouri, and Stanford University, California, from December 27th to January 3rd. Nearly eight hundred students and staff workers were engaged in the week of study, sponsored by the United Student Christian Council on behalf of the major Protestant student movements which make up its membership.

In addition to their individual reading, each delegate engaged daily in discussion in two small groups. In one group he studied one of three general topics: The role of the Christian Student in the Church, in the University, and in the world struggle. Special study books in each field were prepared by the USCC Study Department and published by Haddam House for use not only in these conferences but in the student movements at large.* Among the prominent authors of these books are John C. Bennett, Searle Bates, James H. Nichols, Alexander Miller, Eduard Heimann, and L. J. Trinterud. The books were written primarily as provocative stimulants to study, containing extensive suggestions for further reading.

In the other small group the delegate studied the First Letter of John, using a study guide prepared by Dr. William Hamilton. Each conference was led in Bible study by one expert teacher, having student leaders from each group working with him. Prof. B. W. Anderson directed this study in the East, and Professors W. B. Easton, Jr. and C. Warren Hovland in the other two.

Since the conferences were each concerned with three wide areas of topical study, it was necessary to have over each area a "dean of study," who counselled the older persons who acted as group leaders and also had opportunity to give addresses on their subject during the week. Reading from East to West, the deans were the following: Prof. W. H. Poteat (University), Prof. George Forell (world struggle) and Dr. J. Robert Nelson (Church); Dr. Paul Holmer (University), Prof. Eduard Heimann (world struggle) and Prof. Allen O. Miller (Church); Prof. Arnold S. Nash (University), Prof. Alexander Miller (world struggle), and Prof. Theodore Bachmann (Church).

* J. R. Nelson (editor): *The Christian Student and the Church, The Christian Student and the University, The Christian Student and the World Struggle*. Haddam House, 1952. Regular edition \$1.25. Paper-backed study edition available from U.S.C.C., 156 5th Ave., New York 10, N. Y., 50¢.

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Morning and evening services provided opportunity for students from many denominations to worship together in patterns of liturgy and prayer which were often strange to those who had never experienced worship outside their own traditions.

In planning such study conferences as these, the leaders of the U.S.C.C. were boldly rowing against a double tide. The first is the force of conventionality which seems to decree for most student conference planners that delegates must be given the maximum of entertainment and "inspiration" with a minimum of drain upon their intellectual capacities. But these members of the U.S.C.C. planning committee, many of them being old hands at conference-going, were frankly surfeited by the stereotyped pattern and most desirous of something different.

The second tide, and by far the stronger, against which their plans were thrown is the whole American educational system itself. This is the system within which most of us have "received" our education. It is the system which has virtually failed to teach us how to study with diligence and a critical eye. While holding before us the glittering golden key, the fat scholarship grant and the higher salary as incentives for study, it has somehow neglected the prior responsibility of making the pursuit of truth and understanding a venture which can provide its own incentive. As John Deschner, the former secretary of the U.S.C.C., observed, this whole university and seminary education—with the exception of courses in music—had taught him merely to do what he describes as "exploiting the intellectual hunch." Intuitions, sudden insights, and hunches are undoubtedly of great value for the development of the intellectual life. But they cannot be regarded as the foundation or content of education itself. Yet the characteristic approach of our higher educational pattern has been to introduce assertions of fact with such clauses as "It seems to me," "In my judgment," or "What do you think about this?" Obviously a bright student—or sometimes a dull one—can hitch-hike through the college curriculum on this sort of traffic in opinions and points of view, without ever having to study in a nose-to-the-grindstone manner.

Such an irresponsible approach to the truth implicit in the Christian faith has likewise characterized the intellectual life, such as it is, of the student Christian movements in America. It has unconsciously been assumed that bull sessions on religion, in which discussions wander aimlessly over the landscape in search of an idea (to paraphrase Adlai Stevenson), are the appropriate and adequate means of bringing students to an understanding of the Christian faith in its fullness.

There are many of us at work in the field of higher learning who believe that the prevailing haphazard attitude towards learning, however it may be explained as a part of the whole educational climate, is intolerable for groups of students who by faith can call themselves Christians.

Basic to this feeling of intolerance in the minds of student Christian movement leaders is the conviction that when we are commanded to love the Lord our God with our "minds" we are given a real imperative to study. We are called by God to

be students during these academic years. If we are sensitive to that call, we shall feel constrained to use our intellectual gifts to the limit of our ability. And the use of the intellect as a means for understanding the richness of the Christian faith necessarily involves the discipline of study.

This criticism of the contemporary intellectual flabbiness of colleges in general and student Christian groups in particular, together with the firm belief that God Himself beckons us to exercise our mental faculties for His glory, has impelled the national leaders of the student Christian movements to establish in the U.S.C.C. a Study Department. The two-fold purpose of this department has been to promote on every college campus the practice of group study by Christian students, and also to provide such literature as may be needful for these groups.

The three Study Conferences described above were planned to help achieve these two purposes. It is the feeling of most of the student and staff delegates that a truly significant impetus has thus been given to the practice of serious study. The conferences were not conceived to be ends in themselves, but rather to be high water marks in a swelling stream of study, which eventually can transform the character of student Christian life in our nation.

National Christian College Day

National Christian College Day will be observed throughout our country on Sunday, April 19, 1953. It was established by the National Protestant Council on Higher Education, in 1950, with the first observance on April 23, 1950. Since the National Protestant Council on Higher Education was one of the merging agencies of the National Council of Churches, the sponsorship of this day is now under the Commission on Christian Higher Education.

The purposes of National Christian College Day are:

1. To set forth the distinctive genius of the Christian college and Christian educational institutions.
2. To awaken the interest of a larger number of students in attending church-related colleges.
3. To inform the public of the large contribution made to our national life by the church college, and to help church members to know the schools of their own denomination and to recognize the important contributions which they are making to its life.
4. To develop a strong and abiding interest in our church-related colleges that will cause an ever increasing number of generous gifts.

The Commission on Christian Higher Education is responsible for directing suggestions and some materials for this day, but each church board of education offers materials to colleges in its brotherhood.

BOOKS AND PUBLICATIONS

A Review-Article

EDWIN E. AUBREY

RELIGIOUS PERSPECTIVES IN COLLEGE TEACHING.

New York, Ronald Press, 1952. x460 pp. \$4.50.

Hoxie S. Fairchild and Others,



IT HAS become fashionable in church circles of late to attack higher education for its "secularism." The indictment usually runs as follows: young people are losing their faith in college, the curriculum has become "fragmented" by the growth of specialization in the various disciplines so that it is made increasingly difficult for the student to "see life steadily and see it whole," professors are usually indifferent or even hostile to religion, and the academic community is shot through with relativism, naturalism, intellectual pride, and moral and spiritual neutralism.

A major difficulty arises from the fact that when churchmen offer these criticisms the distinction is not always made clear between concern for genuine spiritual values in the development of our young people and ecclesiastical vested interests of one sort or another. Furthermore, it is too often true that the critics do not know what is going on in academic circles and speak glibly out of ignorance. The Achilles' heel of any church criticism of higher education is that the churches have not supported their colleges financially, and then, when hard-pressed administrators have been forced to seek funds elsewhere, have either "pointed with pride" to their denominational colleges and taken to themselves the credit, or else have complained that the colleges are deserting the mother church.

The danger in these attacks is that they may lead to the attempt to subordinate higher education to ecclesiastical interests, reinforce obscurantism, and alienate educated minds from the churches.

Meanwhile the colleges have been reforming themselves from within. Educators have addressed themselves to the task of improving the teaching in the faculties, and this improvement of teaching attitudes and methods still goes on. The present volume is an example.

Here all the fields of the college curriculum are represented: the natural sciences, the social studies and the humanities. The contributors are all people whose academic standing is unquestionable and many of them are outstanding scholars in their special fields.

The questions to which the writers address themselves are: What is the legitimate place of religious subject-matter in your discipline and how can this be adequately treated? Has the teacher a right and a duty to express his own religious viewpoint in the classroom? What do you see as the spiritual value of the contribution which your teaching makes to the development of the student?

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The interpretations naturally vary, since the committee set forth a very broad working definition of religion as the basis for the writing and made no attempt to censor the manuscripts. Some of the chapters deal with religious faith in more definitely doctrinal terms than others, and some authors are much more cautious than others in their handling of the values of religion in life. But certain common emphases appear throughout.

They are all agreed that religion should be treated in a natural and unforced fashion as it appears, since it is a normal phase of human experience. They see no reason why the professor's religious views should not be expressed or his value-judgments revealed, so long as he does not coerce the student mind or neglect the technical knowledge of his subject. Indeed some of them feel that this is the only honest thing to do, since concealed attitudes in teaching are more insidious than forthright avowal; and furthermore the teacher as a man has a right to some scheme of values and beliefs. It is obvious that such avowals will appear more naturally in the philosophy classroom than in the physics laboratory, in a course in literature than in the teaching of geometry; but even scientific education carries with it a social obligation to relate the modes of scientific control to the general welfare of mankind.

The religious dogmatist will not find much comfort here, for the writers are convinced of the importance and obligation of freedom; and the distinction between a religious perspective on living and church membership seems to be assumed, for little is said of the latter. Of course, this is a picked group of teachers, and no one should assume (and he cannot if he reads the writers' strictures on many of their colleagues) that this set of opinions is typical of university professors today. Much remains to be done, but this book is one hopeful sign which, taken in conjunction with other evidences, points to a spiritual renewal in the academic world. If you can't read the whole book, at least read the first chapter by Professor Thomas of Princeton. It is a masterly summary of the whole problem and of some guiding principles for attacking it. Meanwhile the churches should not force the issue. It is doubtful if they are either competent or spiritually fit to do so.

Annotated Bibliography of Books on Christianity and Higher Education

SEYMOUR A. SMITH

College educators with an awakening interest in religion's place in higher education frequently ask, "What is the best thing to read in this field?" The listing of books and pamphlets which follows is designed to help the educator who asks that question.

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There may not be "one hundred great books" on the broad problems of religion in higher education. But there are more than the space given here will permit for a full listing. The list which follows is therefore selective, not exhaustive. In such a process many important publications must be omitted—perhaps some veteran students of the field will feel that some of the *most* important are excluded. Yet a person who dips into the following volumes will quickly find his way to other valuable works.

To attempt a description in two or three sentences of seldom simple analyses of complex problems is both difficult and frustrating. Yet even an inadequate introduction may cover the bones of a bare listing, although it probably fails to put flesh upon them. The annotations are, then, primarily suggestive of content and are not critical appraisals.

In a college course, a professor, after reducing his bibliography to the essentials is probably not completely disillusioned nor crushed when a student says, "What are the *two or three best* books to read for this course?" He may rejoice and take heart that even minimal reading is contemplated "in course." In like manner, it is perhaps appropriate to put some priority on the following listing for the educator who must read and run. For that man the three books which are likely to put one most quickly into the midst of the most important problems are:

Cuninggim, Merrimon, *The College Seeks Religion* (Yale Univ. Press, 1947)
Fairchild, Hoxie, et al., *Religious Perspectives in College Teaching* (Ronald Press, 1952)

Moberly, Sir Walter, *The Crisis in the University* (Macmillan, 1949)

GENERAL WORKS ON RELIGION IN HIGHER EDUCATION

Cuninggim, Merrimon, *The College Seeks Religion* (Yale Univ. Press, 1947)

This book is a persuasive defense of the thesis that in recent years American colleges have recaptured a lost concern for religion and have assumed increasing administrative responsibility for religion in the life of these institutions. Large attention is given to the legitimate place of religion in prevalent philosophies of higher education in America. The major portions of the book, however, are devoted to evidences of a growing interest in religion in private, church-related and state supported colleges and universities and to the presentation of carefully collected data on the provisions made for religion through chapel, chaplains, courses in religion and other channels. Although some of the factual material is now "dated," the book is still indispensable for obtaining a picture of administrative responsibility for religion in American colleges and universities.

Lowry, Howard, *The Mind's Adventure* (Westminster Press, 1950)

Since adequate treatments of the church college are scarce, many feel that the major contribution of this book is its fourth chapter on "The Church College." As president of a church college, Dr. Lowry writes appreciatively but discriminatingly about these institutions. Yet he also writes interestingly and

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with keen insight about the broader scene—the ideas and influences at “mid-century” which affect the colleges and universities, the religious heritage of American higher education, the forces contributing to a still-pervasive secularism, and the necessary relationship of religion and liberal education.

Moberly, Sir Walter, *The Crisis in the University* (Macmillan, 1949)

A penetrating analysis of the university in our day. The failure of the university to provide the intellectual reconstruction which society needs to be saved constitutes the “crisis” about which the book is written. Sir Walter sharply challenges the dominant philosophies shaping higher education, exposes the inadequacy of many currently popular prescriptions, and proposes a constructive Christian philosophy and strategy for functioning in the university. Although distinctly British in orientation, the book is highly relevant to American higher education.

Nash, Arnold S., *The University and the Modern World* (Macmillan, 1944)

Dr. Nash is a pioneer among the growing number of writers who have in the past ten years challenged the assumptions of the university in our time. He sharply criticizes the inadequate philosophies dominating higher learning and presses for a new Weltanschauung to replace those slowly but surely headed for the grave.

Outler, Albert C., *Colleges, Faculties and Religion*
(The Edw. W. Hazen Foundation, 1949)

This pamphlet reports on a series of faculty consultations on religion in higher education conducted from 1945 to 1948. Fifty-three campuses, representing almost every type of college and university, participated in the program under the guidance of a group of able consultants. Observations of the consultants yield important clues to faculty attitudes toward religion in the colleges.

The Church College (World Council of Christian Education, 156 Fifth Ave., New York City, 1950)

In the summer of 1950 twenty-eight administrators and faculty from thirteen countries met for two weeks in Toronto to discuss the present state of church related colleges. This little volume constitutes the seminar report. Recognizing the necessity of church colleges as “essential both to the church and to higher education,” the report raises most of the basic questions faced by these colleges and provides suggestive though not definitive answers.

Van Dusen, Henry P., *God in Education* (Scribner's Sons, 1951)

In little more than one hundred pages Dr. Van Dusen does a quick survey of the development and problems of higher education analyzed more thoroughly by Moberly and others—and includes for good measure a chapter on religion in public education. He concentrates on the thesis, however, that the Modern Mind, fathered by Descartes, and characterized by “Individualism, Intellectualism, Modernism, ‘Scientism,’ Dualism,” must give way to a new epoch in which religion is restored to a position of unchallenged centrality with

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the "reality and regnancy of the Living God (acknowledged) as the foundation of both learning and life."

Wilder, Amos N., ed., *Liberal Learning and Religion* (Harper and Bros., 1951)

A series of essays by fourteen widely-known educators on the "presuppositions, criteria and values" of higher education. More than a third of the book is devoted to curricular problems, including courses in religion as well as religion's relationship to other academic disciplines. Broader problems, such as educational philosophies, worship and academic freedom, also receive attention.

HISTORY OF RELIGION IN HIGHER EDUCATION

Shedd, Clarence P., *Two Centuries of Student Christian Movements* (Association Press, 1934)

Shedd, Clarence P., *The Church Follows Its Students* (Yale Univ. Press, 1938)

The churches, the Student Y.M.C.A. and the Student Y.W.C.A. have played major roles through the years in the nurturing of religious life in colleges and universities. These two books by Dr. Shedd, which should be read as companion volumes, are definitive histories of the work of these groups. *Two Centuries* moves back into the very earliest student religious societies of the 18th and early 19th centuries, recounts the later emergence of the "Y" movements, and follows their growth into the 1930's. *The Church Follows Its Students* provides a similar charting of the burgeoning program of the churches on American Campuses.

Tewksbury, Donald G., *The Founding of American Colleges and Universities* (Columbia Univ. Press, 1932)

That our earliest colleges and universities came into being largely through religious motivations and that religion has vitally affected the continuing development of higher education are generalizations now widely accepted. Dr. Tewksbury's book provides the necessary documentation for these statements in tracing the growth of American colleges up to the Civil War. Although now out of print, the book is available in many libraries.

RELATION OF RELIGION TO CURRICULUM AND TEACHER

College Reading and Religion (Yale Univ. Press, 1948)

"To what extent do college reading materials present religion fairly?" In an attempt to answer this question a survey was conducted of "textbooks" and other "most frequently required reading" in thirteen common areas of study in the college curriculum. This book constitutes the findings, each discipline being reported by a competent scholar in the field.

Espy, R. H. Edwin, *The Religion of College Teachers* (Association Press, 1951)

College teachers have been irresponsibly maligned and lauded for their religion (or lack of religion) and what they do (or fail to do) about it. This study is an attempt to obtain factual information upon which responsible judgments may be made. What are the religious beliefs and practices of professors?

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How do they relate their religious convictions to their life work as teachers? Answers to these and other related questions are reported from a careful, representative sampling of faculty members in seventy-three colleges and universities in every section of the country.

Fairchild, Hoxie, et al., *Religious Perspectives in College Teaching* (Ronald Press, 1952)

Probably no single venture in recent years has done more to stimulate faculty thinking on religion and the academic disciplines than the series of "Religious Perspectives" pamphlets published by the Edward W. Hazen Foundation. Each of fourteen major disciplines has been analyzed by a competent scholar and the entire series has been supervised by a group of reputable educators. All of the essays have been put between one set of covers in this Ronald Press book, making this an indispensable volume for individual and group study by Christian professors.

Gauss, Christian, ed., *The Teaching of Religion in American Higher Education* (Ronald Press, 1951)

The title is somewhat misleading, for most of the essays are expositions of the broader academic scene within which the teaching of religion must be done. Yet the analyses are penetrating and the chapter on teaching courses in religion by Kenneth Morgan is both illuminating and provocative.

Limbirt, Paul M., ed., *College Teaching and Christian Values* (Association Press, 1951)

This book is another evidence of the rediscovery of the Reformation doctrine of Christian vocation. It argues convincingly for the possibility of serving God through College teaching. Eight of the eleven chapters focus on the relation of Christian values to specific disciplines, and as in the case of *Religious Perspectives*, each chapter is written by an active college teacher in the field.

RELIGION IN STATE COLLEGES AND UNIVERSITIES

Allen, Henry, ed., *Religion in State Universities* (Burgess Publishing Co., 1950)

Report of a conference held at the University of Minnesota in 1949. Most of the important questions are raised, but answers in addresses are frequently less than definitive.

Religion in State Teachers Colleges (Yale Univ. Divinity School, 1952)

A report of a conference on religion in state teachers colleges held at Yale in December, 1951. Contains valuable information on this specialized area of higher education, but also deals with problems (including legal) relevant to all state-supported institutions.

Shedd, Clarence P., *Religion in the State University* (Hazen Pamphlet, No. 16, 1946)

A concise, highly illuminating pamphlet on the problem of religion in state-supported colleges and universities. The essay includes a description of

the provisions for religion in these institutions in the past and in the present, a discussion of legal problems, and a set of constructive proposals through which "the university can put the weight of its influence on the side of religion without giving its support to any sect or sectarian position."

RELIGIOUS COUNSELING

Allport, Gordon W., et al, *The Religion of the Post War College Student* (Reprinted from *The Journal of Psychology* for distribution by the Edward W. Hazen Foundation, 1948)

Ross, Murray G., *Religious Beliefs of Youth* (Association Press, 1950)

If the college student is the person ultimately to be affected by efforts to deal more effectively with religion in education, it is of more than passing interest to know what college students are thinking and doing about religion. Of documents currently available, the two noted above are probably the most helpful. The Ross book, based upon questionnaires reports and extensive interviews, deals with youth generally, but the sampling is heavily weighted with college students. Allport's essay reports on a survey of Harvard and Radcliffe students. Although the Hazen Foundation reprint is no longer available, much of the material is incorporated in Chapter II, "The Religion of Youth," of Dr. Allport's book *The Individual and His Religion*.

Large numbers of books on counseling have appeared in recent years which would require a separate bibliography for listing. The following pamphlets, however, are useful supplements for counseling in the college setting:

Abernethy, Jean and Bradford, *At Home to Students* (Edw. W. Hazen Foundation, 1949)

Merriam, Thornton, *Religious Counseling of College Students* (American Council on Education, 1943)

Outler, Albert C., *A Christian Context for Counseling* (Edw. W. Hazen Foundation, 1950)

The U.S.C.C. Study Guides

The Christian Student and the Church. The Christian Student and the World Struggle. The Christian Student and the University. J. Robert Nelson, Editor. (Haddam House Books) Association Press, 1952. Fifty cents in paper backed editions; \$1.25 in stiff covers.

Elsewhere in this journal there is a report of the study conferences held last Christmas-time by the United Student Christian Council. Fortunately, those who did not attend these sessions may nevertheless profit from much of the work that went into their planning. Three study guides, forming the nuclei of the three areas of discussion at the conferences, were prepared under the editorship of the Study Secretary of the U.S.C.C. and are available to us in inexpensive form.

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Here are three booklets which help to fill that tremendous gulf between studied works in contemporary theology and the average student's interests, abilities, and financial capacity to acquire serious reading matter in the field of religion. These guides have the further advantage (though it might at first appear a disadvantage) of requiring group participation for their effective use, preferably with some adult leadership to help give continuity to the otherwise cryptic progression from chapter to chapter.

The significant thing about the subject matter of all three guides is the assumption that a Christian ought to be a student and that a student ought to be a Christian. Here is no major preoccupation with the problems of a generation ago as to whether Christian faith has any place at all on the campus. The acceptance of the Christian faith as the starting point for sober thinking is the distinguishing mark of all the volumes as they discuss contemporary issues of real and vital meaning. What is the place of the Christian student in the fellowship which claims loyalty to, and faith in, Christ? What is his place, and that of the Church, in a world of turmoil? What ought we to be doing in our vocation and labor as students to meet these questions? These are the themes of the volumes as they make a clearly stated summary of the best that is being said today about the challenge of the world to Christian faith and, more particularly, the challenge of Christian faith to the world.

I

In the first of the guides, dealing with the Church, we have a gold mine of discussion material. The volume starts with a pungent and clear discussion by William Rogers which evaluates the attacks made upon the Church by its critics. It ends with a chapter by Iver Yeager on the task of the Church in transforming the society about it. In between there is a systematic and ever growing series of brief treatments which carry the reader from the cultural criticism of the Church found in chapter one to the Church's criticism of culture found in chapter eleven. In chapter two J. Robert Nelson examines "The Biblical Concept of the Church," and James H. Nichols analyzes "The Great Rival Patterns of the Church" in chapters three and four. All of these chapters are succinct digests of contemporary theological thinking.

In a fifth chapter Leonard Trinterud frankly asks about the denominational structure of the American Church: "Who Did Sin, that This Has Come to Be?" In a sixth chapter the editor asks what the student should think of the problem of Christian divisions, and Harry Goodykoontz answers by affirming the significance of the ecumenical movement as the Church's answer to the scandal of its divisions.

In two subsequent chapters, in some ways the best in the book from the standpoint of immediate relevance, Nelson again takes pen in hand to write about "Rediscovering the Genius of the Church's Life." Here we are forced to deal with the contemporary needs of the Church: the need for community; the need for real and valid worship; and the need for fellowship (expressed in terms of group discipline, the ministry of healing, and the education of the members).

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The tenth chapter, leading naturally into the final one is jointly written by Iver Yeager and David Shipley. One cannot criticize the content in itself, since it is mainly a digest of Richard Niebuhr's excellent book *Christ and Culture*. Like Niebuhr's book it tends to be satisfied with merely sketching five rival patterns rather than making critical choices between them.

II

The second of the guides, dealing with the world struggle, is much like the first in the arrangement of chapters. It starts with a chapter by Nelson on the re-discovery of a sense of history in Christian circles. Following this there is a long and rather diffuse chapter by Eduard Heimann which looks at "The Ingredients of a Christian's Decision." This chapter raises too many issues in too little space and student's have difficulty following it. Alex Miller's pungent style in chapters three and four is ideally suited to the treatment of the way in which the Church in history (from the prophets to Calvin and Luther) has sought to deal with the issues of righteousness and justice in the secular order, and also what we today ought to do in the various "communities" in which we live (family, economic order, political order, and cultural order).

In chapter five Ernest Lefever asks about "Politics—Who Gets What, When, and How?" This is as down-to-earth a chapter as there is in the guide. Heimann's chapter on the economic order is a good clear presentation of the best of contemporary thinking on the subject. Robert W. Lynn writes equally well of the cultural order and M. Searle Bates of the world in ferment. Bates' chapter is a series of carefully reasoned questions proposing no program but leaving no analytical question untouched. John Bennett, writing in the ninth chapter, in contrast to Bates' probing questions, comes through with a clear-cut policy for "America in the World" and "The Church in America." In fact, it appears to be so satisfactory a policy that the reader is almost tempted to forget how far we are from achieving it.

Perhaps the last chapter should have immediately followed Ernest Lefever's contribution, for it deals with methods of effective participation in politics. However, there is much to be said for its present location. It rounds off the guide by placing responsibility and challenge squarely upon the student.

III

The final guide is about the Christian's attitude toward the university. By virtue of its very subject matter it is more abstract than the other two, and students tend to have more difficulty in mastering the material with which it deals. While a few students are aware of the problem of education as seen in Christian perspective and are conversant with Coleman, Nash, and Lowry, most students have not been as immediately touched by the problems of this third guide as by those of the first and second ones. This is somewhat ironical in light of the fact that this subject matter comes closest to the everyday situation of students.

Unlike the previous two guides, this one has four longer chapters. Waldo Beach

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sketches the pertinent doctrines of Christian faith furnishing the "world-view" which ought to guide all learning, but which is too frequently spurned by "education." William Poteat treats the history of the university since 1200 A.D., and then takes up, where Beach leaves off, with an analytical critique of the contemporary university and the inadequacy of its presuppositions. Warren Ashby's chapter is less philosophical and deals with the practical environment which one finds in college and university and the responsibilities and opportunities open to the student at a typical American school. Wendell Deitrich tries to bring the contributions of the other three into a final unity with a discussion of how students can relate their convictions to the real life situations in which they find themselves.

* * * * *

It would be too much to ask that these three guides, written by such a widely different group of men, should be without blemish. We have already noted certain weaknesses in some of the individual chapters. The books as-a-whole lack introductory material, not only of the type which portrays their underlying outlook, but also of the type which explains what they are to readers not familiar with the work of the U.S.C.C. They give occasional evidence of having been hastily assembled (as most conference guides are!), particularly when the editor (whose contributions are among the best) has had to fill in nearly a third of one volume.

The publication of these guides is clear evidence that Haddam House is providing literature for college youth. These guides are available in paper backed editions at fifty cents and hard bindings at one dollar and a quarter. It would have seemed wiser to bind all three into a hard cover at a reasonable price, for then one could have a durable set without spending the price of three hard cover editions.

The uses to which these guides can be put are almost unlimited. They form excellent student class material; they form sturdy backbones for local study conferences; they can become the guiding light in "bull sessions" which otherwise would wander aimlessly. Above all else they can make all of us consciously aware that our task as students is to carry into our religious life that same quality of careful thought and realistic thinking that supposedly characterizes the formal learning processes in which we are engaged.

— Edward LeRoy Long

Contributors to the Books and Publications Section

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NOTES ON CURRENT PUBLICATIONS

What Is A Christian College?

The Consolidated Report of the six Faculty Workshops of 1952 in the Research Study Project, "What is a Christian College?" has now been published and is available upon order, at 50¢ per copy, from the Commission on Christian Higher Education. This report was prepared by the director of the project, Raymond F. McLain, and it brings together the most up-to-date findings of the colleges and faculty members with reference to this project. The six workshops were attended by representatives of one hundred ninety-two colleges; they were widely representative of nearly three hundred colleges which have participated in the total project. Most of the faculty members comprising the workshops had served as chairmen of their own campus study committees. Because most of the colleges had circulated two preliminary working reports to the other colleges in their area, the six workshops merely picked up, on an intercollegiate basis, the study that was already in process and sought to carry it further.

"The first value of the study is realized," as the director reminds the users of this consolidated report, "by the participating college on its own campus, in the clarification of its own philosophy of Christian higher education and the improvement of its processes in the light of that philosophy. The second value (not completely to be realized until the entire project is concluded) rests in the generalized judgments that emerge from the workshop process of group thinking and cross criticism. Such judgments may well make explicit the hitherto implied nature and role of the Christian college in today's world. A third value is the sense of kinship in a common task that has arisen among the hundreds of faculty members who have engaged together in this study. This kinship among persons may readily be expressed on the institutional level, and the Christian colleges of America may well find themselves moving together to make their unique contribution to higher education." The report itself is an attempt to juxtapose related materials under convenient headings, such as "The Nature of the Christian Experience," "Curriculum in the Liberal Arts Context," "Securing and Developing a Faculty for the Christian College," "Students and Campus Life," "Administration and Off-Campus Relationships," and "Questions for Further Study." An Appendix provides full data about the workshops, the various committees, and participants, and a re-print of the initial *Study Guide*.

It is widely held among the faculty who have participated in these workshops that the colleges they represented have not considered this as "just another study." It is, in many ways, basic to all that the institutions are doing. And, because this study is being continued on most of the Christian college campuses, this consolidated report can provide further material for its continuation. It should help committees in various areas of the colleges' life to improve their institutions; it should assist

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in preparation for Religious Emphasis Weeks, for promotional literature that seeks to reveal the rationale of the Christian college; and it should provide the basis for many stimulating discussions among faculty and students, on local campuses, and in intercollegiate conferences. It is hoped that this study will contribute to the development of the colleges in America toward the realization of their desire to make the Christian faith meaningful in every aspect of college life.

This is not the completion of the research study project. A final over-all report on it in the form of a volume on the nature and role of the Christian college is now being written and it should be available in the fall of 1953.

Studying the Bible

Eight studies introducing the Bible as a whole comprise a newly-published volume by Bernhard W. Anderson entitled, *The Unfolding Drama of the Bible*. (Association Press, New York. Fifty cents per copy; 12 copies for \$5.00; 25 copies for \$10.00; and 50 copies for \$17.50.) Professor Chad Walsh of Beloit College, reviewing this volume in the February number of *The Intercollegian*, speaks of it as "an accurate road-map of the Bible." It is intended as a guide for discussion and study groups of students, who will devote themselves to the exciting task of studying that amazing library, the Bible. Professor Anderson's book invites the students into the Bible itself, so that they may understand something of its perspective and its contrasts with every alternative way of looking at the human scene. This study guide will undoubtedly find wide usefulness, since the unanimous opinion among those who have seen it is that it is perhaps the most significant guide to Bible study which has appeared in a decade.

Lenten Devotional Reading

Forty inspiring devotional readings, one for each day of the Lenten Season, constitute the body of a new book, *A Spiritual Journey with Paul*, by Thomas S. Kepler, Professor of New Testament, Graduate School of Theology, Oberlin College. Using Scripture, simply worded prose, and graphic illustrations, Dr. Kepler reverently explores the apostle Paul's faith and shows that the Christian gospel as he taught and lived it provides the answers for real-life problems of people in today's world. Abingdon-Cokesbury Press publishes the volume.

A Journal Symposium on Religion in Higher Education

Those interested in the place of religion in higher education will be interested in reading, if they have not done so already, a symposium discussion of this subject

in the JOURNAL OF HIGHER EDUCATION, Vol. XXIII, Number 7, October, 1952, pages 350-371. The basic papers in this symposium were prepared by Margaret L. Wiley of Brooklyn College, Gregory Vlastos of Cornell University, and Howard W. Hintz of Brooklyn College; comments, especially directed toward the first of these papers, were written by Edwin E. Aubrey, University of Pennsylvania, Will Herberg of New York, Douglas Knight, Yale University, and Bernard E. Meland, University of Chicago.

"Universities under Communism"

The Frontier for December, 1952 (Vol. III, No. 12), which, with the beginning of 1953 appears quarterly, under the new editor, John Lawrence, and reverts to the earlier title, *Christian News-Letter*, carried an extremely valuable article on "Universities in Transformation in Eastern Germany" by an unidentified German Christian who has recent, first-hand experience with the conditions under which these Universities are now working. This article was written following the radical reforms which were put into effect in the fall of 1951, and a very well informed observer of the university situation has written from Berlin that the material in this article "is not out of date and worthy of serious consideration and prayer by conscientious Christian intellectuals in the West." The correspondent adds that "the directions indicated (in the article) have intensified themselves in the past year, and the questions posed to Western university life are still valid."

This article states that one of the most obvious and striking changes is the requirement that all students must take sociology as their "basic subject;" it is used as the medium for teaching all students "the common ground of knowledge, ideas, points of view, . . . the same basic language, . . . (and) the foundations of a new life, . . . intended to promote the formation of true Marxists and true fighters." New regulations governing the whole organization of university life are also described by this author; these are intended to promote "the Russian model" and to restrict disastrously any kind of academic freedom. The writer summarized these "reforms" by stating that, "From the Western point of view what is being instituted is a kind of academic prison." At the same time, however, changes in the methods of granting scholarships are so generous, even extravagant, that they practically result in a monthly salary and are intended to relieve students of all financial anxiety; nevertheless, a poor or even a merely "satisfactory" mark in one of the frequent examinations in sociology can cancel an award, however good the student may be in his other studies. At the conclusion of the article, the author describes the attempts of the Free German Youth (FDJ) to build up new social and communal activities, covering the whole range of group interests, the new and growing student hostels and political organizations, and the Catholic and Evangelical student groups

which have developed "practically unhindered" since 1945. The author concludes with the plea that Western intellectuals will not simply write off these East German universities and what is happening in them; while the hidden and deep evils must be uprooted by more than an external "liberation," he refers us to evidence which indicates a kind of intellectual vigor and Christian fearlessness from which we, in the West, may be able to learn many new ways in our universities. In any case, we cannot avoid the kind of questions which he poses for us, such as, What kind of significant use do we make of our freedom? How many of us recognize our responsibility for becoming more than narrow specialists? Where do we find that genuine love of scholarship (not merely specialized knowledge) which makes a man seek passionately for a truth that will give a meaning and center to his whole life? Where are professors still "confessors?" Where are our horizons broad enough so that we can work on the basis of a philosophy which is more than an ideological superstructure over a particular economic, political, or social system? Before we attack the "reforms" *en toto*, such questions should at least give us pause and a measure of humility.

The Role of Religion in Higher Education

As further evidence of the widespread interest there is in the place of religion in our schools and colleges among our educational leaders, our readers will be interested in an article under the above title by Raymond A. Withey, Jr., of Drew University, in *SCHOOL AND SOCIETY* for Saturday, October 25, 1952 (Volume 76, Number 1975). While the article is based upon a wide reading of the best historical materials in higher education, it centers special attention upon the relationship of the recent reawakening to the place of religion in education to the renewed interest in general education, as an expression of widespread dissatisfaction with the type of educations that makes experts in a given field without at the same time enabling them to see its position in relation to other areas of endeavor. While the author is not optimistic about the future, because of the tremendous difficulties which lie in the way of correcting the wrong emphases of the past, he does plead for greater concern for religion's role in higher education. The same issue carries an interesting report of "A Student-Faculty Approach to Religion on the College Campus" by Robert B. Kamm of Drake University, and a literature review of some thirty of the most useful recently-published volumes in the whole field of Religion in Education by William W. Brickman of the School of Education, New York University.

Developments in the "Two-way Integration Project"

An article reporting on "A Study of Admission Practices in Church-Related Colleges, which is published in the winter issue of *The Journal of Negro Education*, provides significant data regarding trends toward somewhat enlarged possibilities among some southern Church-related colleges for the two-way integration of Negro and white students. This study, prepared by the Department of Racial and Cultural Relations of the National Council of Churches, constitutes the basis upon which this Department has been cooperating in the pioneering work of the past year with the National Scholarship Service and Fund for Negro Students. Reprints of the article are available, at 10¢ per copy, upon order from this publication, *The Christian Scholar*.

The National Scholarship Service and Fund for Negro Students, now engaged in work in the South on a basis similar to that which had been inaugurated earlier in northern states, has outlined its newest project in two parts: First, a survey to determine which private undergraduate institutions in the southern states, formerly all-Negro or all-white, were now ready to admit students of the other race on the undergraduate level; and, secondly, on the basis of this survey, to launch an experimental pilot project in "two-way integration." The returns of an extensive survey, involving visits to 79 southern colleges, have shown, as anticipated that some schools are ready and willing to break down the segregation barriers; others had already done so. The organization is now availing itself of the opportunity to be the catalytic agent in bringing together these colleges and students wishing to attend them and to receive scholarship aid, just as it has already been doing for some time in the northern states. The project actually means that the National Scholarship Service and Fund for Negro Students will assist students planning to enroll in college next September; it will recruit, counsel, refer, and, where needed, assist in financing the enrollment of qualified students, both white and Negro, in schools which have been predominantly of the other race.

Fifteen to twenty formerly all-white schools and six to eight formerly all-Negro schools have agreed to participate in the pilot project. The schools are themselves selected on the basis of high qualifications; and the two groups of colleges have been equated as nearly as possible in academic standing, as well as having been chosen for their interest in promoting democracy in education. The first year's goal provides for 100 Negro and 50 white students, provided the necessary financing is available. About 80% of the cost of the project is awarded in direct supplementary scholarship aid to students. It is a project designed to accelerate integration in the private, undergraduate college in the south and to provide a greater opportunity for students of both races for higher educational institutions.

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